THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

WITNESSES.

By Marianne Farningham.

"I am working alone, and no one heeds!"
Who says so does not know:
There are clear eyes watching on every side,
And wherever our feet may go,
We are "compassed about with so great a cloud,"
That if we could only see,
We could never think our life is small
Or that we may unnoticed be!

We seem to suffer and bear alone
Life's burdens and all its care;
And the sighs and prayers of the heavy heart
Vanish into the air;
But we do not suffer or work alone,
And after a victory won,
Who knows how happy the hosts may be
Who whisper a soft "Well done!"

Oh, do not deem that it matters not
How you live your life below;
It matters much to the heedless crowd
That you see go to and fro;
For all that is noble and high and good
Has an influence on the rest,
And the world is the better for every one
Who is living at his best.

But even if human eyes see not,
No one is unobserved;
There are censures deep and plaudits high
As each may be deserved.
We cannot live in a secret place,
There are watchers always by,
For heaven and earth are full of life,
And God is ever nigh.

Oh, for a life without reproach,
For a heart of earnestness!
For self forgotten, for meanness slain,
For hands well used to bless!
God, raise us far from the little things,
And make us meet to be
Skilled workers here in the place we fill,
And servants unto Thee.

London Christian.

Communications.

For the Messenger.

CONGREGATIONAL WORK.

It is conceded that every congregation has a work to perform. If, therefore, it is correct that a congregation is made up of individual members, each one becomes a sharer in the work. Wherever this truth is lost sight of, the work of the congregation remains unfinished and in a deplorable condition. If we find such a state of affairs, are we to conclude that the congregation is asleep? Or do they not have a proper conception of congregational work? It might be well to inquire into the question—What constitutes congregational work? Does it consist in building up the congregation? In increasing the membership? No, that is the duty of the pastor, and hence pastoral and not congregational work. If the congregation does not prosper, the whole responsibility rests upon his shoulders; the members are merely spectators or judges to decide, whether or not, the work is properly done. Many act as if they had neither the *right* nor the *blessed privilege* of inviting any of their fellow mortals to accompany them to the sanctuary, to learn about the Master, and to become disciples of Him. Gathering in the outside world is as much a congregational as a pastoral work. No faithful follower of Christ can rest satisfied or contented if he has not had a share in the upbuilding of the congregation—in the increase of her membership. If the follower of Christ has not aided in this work by his prayers and activity, he is of as much use as a dead branch on a tree.

Does it consist in missionary work? This cannot be, would be the reply of many, because home and foreign missions take us out of the bounds of the congregation and therefore cannot be congregational work. This would imply that a congregation had the right to monopolize the gospel—to live in luxury and not give anything towards its diffusion. A congregation is but one member of the great family of congregations throughout the earth. This great family of congregations has a work to do, in which each congregation becomes a sharer just as an individual member of a congregation becomes a partaker in its work. All the members must, therefore, take an interest in the organization and keeping up of missionary societies in the congregation. It is not a work that belongs to the pastor or to the consistory, but to the congregation as a whole. "As we have, therefore, opportunity let us do good unto all men, especially to them who are of the household of faith."

Does it consist in Sunday school work? "Actions speak louder than words." In answering this question, were we to consult the actions of the greater portion of parents and members of the Church, we would say no; the congregation has nothing to do with Sunday-school work; that belongs to the superintendent and teachers; it is not necessary that we encourage or even countenance the work by our presence in the school, or by our means, or in any other way. What is the Sunday-school but a means to increase the growth of the congregation—to bring the children into the Church so that they may enjoy the blessings and privileges of full membership. Feed my lambs is a command that challenges not simply the pastor, the consistory, the superintendent and teacher, but the whole congregation, to activity in the work.

It is evident from what has already been said, that every department of Church work in which a congregation can engage, is congregational work. These various departments of Church work must have overseers, elected or appointed, but that does not exonerate the rest of the members in doing their share of the work. These officers—pastor, elder, deacon, superintendent, teacher, presidents of missionary societies, &c., are simply to lead in the work, in which all are to participate. Sometimes it is presumed, because the office of deacon has to do with the more outward and external, therefore, the members need not be concerned about his work. If money is to be collected for repairs; for salary, or for any other object, it is frequently regarded a grievous wrong to help him by sending or bringing it to him. Is the deacon's work not congregational work? Is it wrong to lend him a helping hand? The apostle says: "Bear ye one another's burdens and so fulfill the law of Christ."

SIGMA.

For The Messenger.

"TO WHOM SHALL WE GO?"

A great many people followed Jesus so long as they expected temporal good from Him; yet no sooner did He offer to them what was of infinite value, the bread of immortality, than they turned away disappointed, muttering hard things against what they termed His "hard sayings."

Now when Jesus saw that many of His professed disciples "went back, and walked no more with Him," He put the solemn question to the twelve, "Will ye also go away?" That is, are ye also offended at my words, so that ye cannot bear them, nor believe them? This question implied that the apostles themselves were in danger of falling into the error of the multitude. But now they were aroused from incipient unbelief and doubt by the pointed question of the Master; and Peter, speaking for them all, answered by a counter question: "Lord, to whom shall we go? Thou hast the words of eternal life."

To every disciple the mournful inquiry comes from Jesus: "Will ye also go away?" There are times, or periods, in every Christian's life when he needs just such reminder of what manner of person he ought to be. And the answer, "To whom shall we go?" should be the beginning and the pledge of a new and more lively interest in Christ and His holy service. The answer is most important. When St. Peter uttered it his soul was evidently stirred to its profoundest depths. It was a moment to him of awaking from spiritual sleep to Christian consciousness. There was for him One worthy object, one Light to walk in and to follow, one Fountain of truth and righteousness, one Guide through the wilderness of this fallen world to the paradise of the redeemed—and that was Jesus, the Christ.

Still, was it not true that the Lord had given utterance to some hard sayings, strange, mysterious, unintelligible? Did He not deliver discourses that were intended only to be misunderstood? And yet Peter affirmed, in most earnest and positive manner, that they were "words of eternal life." It was a confession that Christ's words could not be received by the carnal mind, because they were "spirit and life." The natural mind would reject them as foreign and unmeaning, or as meaning what seemed monstrous and impossible. Would *the apostles* so view them? By no means; not even if they failed to apprehend them in all their spiritual fulness and power. Enough if they could feel the presence of heavenly powers when they heard the words of Jesus. Being in sympathy with Him, united to Him by faith and love, His most unintelligible language conveyed to their receptive minds truths that enriched their souls and elevated them far above the wise of this world.

If the apostles had decided to "go away" with the unspiritual and fickle multitude, "*to whom*" would they have gone?

In vain would they have gone to the leaders of the Jewish Church. They might have sat at the feet of Gamaliel, and become as learned as Saul of Tarsus in Hebrew and ecclesiastical lore. Or they might have taken lessons from the chief priests and become proficient in the vast masters. But no; neither the pedantry of school-craft nor the nummery of priest-craft was to their mind now that they had found a real Master and Teacher. It was not from Jewish headquarters they could "see heaven opened," and the light of God streaming forth to enlighten and purify the souls of men. All there was cold and mechanical as machinery, and nothing to attract souls that were born from above.

Would they go to the schools and philosophers of the Greeks and Romans? But the very priests of those grand systems of religion and philosophy could not look at one another without smiling at their mutual folly and fraud. Not there could they find what the soul, in its deepest needs, seeks after.

To whom shall *we* go? It is *our* question—it is the question *now*. Naturalism, rationalism, materialism, infidelity in its legion of shapes, all say, "look this way, and learn whatever may be learned of the world and man." Opposed to these is Christ, who when He sojourned here in the flesh, and ever since by His Word and Spirit, proved Himself to be the only Light of the world. Then, in seasons of perplexity, doubt and affliction—aye, at all times—to whom shall we go but unto Him?

K.

For the Messenger.

FALLEN ASLEEP.

Again we are called on to record the death of one of our missionaries. Brother Pennypacker is no more. With sadness we here give a short sketch of his life.

The Rev. Josiah J. Pennypacker was born in Philadelphia, December 13th, 1835. His father, however, removed to Chester county, when he was still an infant, and there he grew up. He came from one of the oldest and largest families in the State, his paternal ancestor having come to America over two hundred years ago. His numerous lineal descendants, some two or three thousand of them, celebrated the two hundredth anniversary of his arrival in this country in the year 1877.

The deceased, in his youth, enjoyed the pastoral care of the Rev. J. B. Knipe, now known and honored as one of our most aged ministers, by whom he was instructed, and admitted to the Church by confirmation in early youth. For his venerable pastor he always cherished a warm affection, which was fully reciprocated. In his letters the aged father was always accustomed to address him as his "Dear Son." Through his influence his attention was directed to the holy ministry, and his sympathies and prayers followed him throughout life

After following the profession of teaching for a number of years, he came to Lancaster in 1859, entered the Preparatory department and graduated from the College in 1864. He was diligent in his studies, and throughout his course maintained his position among the best students of his class. He was humble, respectful, amiable and conscientious; and as one of his teachers, we never heard of his saying or doing anything inconsistent with his Christian character or his standing as a student. One of his classmates was the late Judge Thatcher, of Colorado, whose recent death in the midst of his rising fame was widely deplored. Whilst he was a student he served for a while in the army and in the Sanitary Commission.

After completing his theological studies at Mercersburg, Mr. Pennypacker was licensed to preach the Gospel in the year 1867. His first charge consisted of several congregations in Armstrong county in this State, somewhat widely extended and partaking largely of a missionary character. His labors were successful, and his congregations, after he left them, continued to grow and prosper.

From the year 1872 to 1882, he was the principal of the Collegiate Institute at Reimersburg, not far from his first field of labor. This was an institution under the care of the church, intended to impart a specific Christian education, and to prepare young men for the college and the Christian ministry. For this position his accurate scholarship, and his industry and But his labors were arduous, as he did most of the teaching during the week, and on Sunday usually preached or went about doing missionary work. Frequently he asked to be relieved of his duties in the school, so that he might be able to devote all his time to the ministry, in which his heart lay; especially did this desire increase as the spirit of missions began to awaken in the Church.

Accordingly he looked around for a mission field, and on the 1st of January, 1883, he took charge of a destitute mission in Mercer county, to which he was assigned by the Board of Missions. He entered upon his duties with energy and youthful enthusiasm, and rejoiced in his freedom to preach the Gospel. His people responded to his generous efforts to do them good; Christian order and harmony prevailed among them; and he wrote to the Board in cheerful language in regard to the prospects of his charge.

But by this time his nervous system was in a great measure unstrung, his physical constitution having never been very strong; and in July last he was overtaken by a severe paralytic stroke, which his physician thought would prove fatal; still he recovered in a measure from its effects, and was again enabled to attend to some of his pastoral duties. But in February last, whilst he was performing a pastoral visit a second stroke came; and even from this he partially rallied, so that on the day before his death he walked out into the field, assisted by his eldest son, to breathe the fresh air of spring. The day following, however, April 23d, he gently fell asleep, with a clear consciousness of his approaching end, and words of prayer on his lips, in the forty-ninth year of his age.

The deceased was united in holy matrimony with Miss Sarah Jane McGinnes, of Lancaster city, in the year 1866, who now, with three sons and two daughters, survives to mourn his loss and to cherish the record of his truly Christian life and good example. They have the sympathy and prayers of his brethren in the ministry, of his desolate congregations, and of many others, in this the hour of their severe trial.

Brother Pennypacker, when he came to look around for a field of usefulness, was attracted by the spiritual wants of the Reformed people in the western part of the State, where there was still much missionary ground to cultivate. A number of our younger ministers had preceded him, moved by similar motives, and he threw his lot in among them, labored with them, and the result was that the wilderness and the solitary places rejoiced and began to bloom around them. He did his part in the missionary work of the Pittsburgh Synod, the fruit of their labors, and his name will not be forgotten. He sleeps in the Lord, and though dead, he yet speaketh. By his life, no less than by his words, he gave his testimony to the truth of the Gospel, and this will live. Dead as to the flesh, he will be quickened in the spirit by the resurrection of Christ, and when He shall appear with all his saints, he shall appear also. This is the bright side, which distinguishes the death and burial of the righteous from that of other men. One of our sweetest poets has thus happily described it:

> The winds breathe low, the with'ring leaf
> Scarce whispers from the tree;
> So gently flows the parting breath
> When good men cease to be.
> How beautiful on all the hills
> The crimson light is shed!
> 'Tis like the peace the Christian gives
> To mourners 'round his bed.
> How mildly on the wand'ring cloud
> The sunset beam is cast!
> 'Tis like the mem'ry left behind
> When loved ones breathe their last.
> But soon the morning's happier light
> Its glory shall restore,
> And eyelids that were closed in death
> Shall wake to close no more.

The deceased was buried at Lancaster, on Saturday afternoon, April 26th, and the funeral services conducted by Rev. J. A. Peters, with truly Christian solemnity, were held in the 1st Reformed Church. Dr. Thomas G. Appel delivered an appropriate address, and Dr. Theodore Appel gave a short account of the life and work of the departed. The Classical brethren, Prichey, [illegible] T. Gerhard, Dubbs, Shumaker, Stahr, Kieffer, (Prof.), Neff and Pannebecker were present on the occasion, and the most of them took part in the services or acted as pall-bearers. The Lord remember us all when He comes in His kingdom.

BREAKING DOWN.

Working for God is often painful as well as humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the Man of sorrows; because it brings us into sympathy with our brethren suffering all around us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the empting us. It is not the edifying us; it is the pulling us down. And therefore it is that God's chief instrument of edification is the pick ax. He must break us down, down, down, and whatever He gives us to do for His service, He will first of all show us that we are not able to do it.

In our armies, when a man is wounded, they take him at once out of the ranks, and put him in the rear to take care of him. He is not fit for the fighting till his wounds are healed.

Not so in the Lord's army. There the faint are in the heat of battle, and the wounded lead the vanguard. Look at the history of the Church, and you will see that most, if not all, of those whom God has employed in a signal manner for His glory have been, in one way or another, among the most afflicted of men, either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When, therefore, we offer our prayers to God, and ask Him to *take* us and *make* us, don't let us forget to put up another petition between these two, and ask Him also to *break* us. That is a short and comprehensive prayer, "*Take* me! *break* me! *make* me!" God answering that prayer can do something with us.—*Theodore Monod.*

A holy life, spent in the service of God, and in communion with Him, is without doubt the most pleasant and comfortable life that any man can live in this world. —*Melancthon.*

Family Reading.

LEARNERS.

By Alice M. Eddy.

Two sweet young eyes, with eager, wistful gaze
Look daily up to mine, a well-loved sight:
Eyes clear and brown, yet flecked with golden light,
Thus sunbeams fleck the woodland water ways;
Thus yellow leaves whirl through the autumn haze;
Thus gleaming fancies o'er her heart take flight;
Poor, dreamy heart, that oft to tears betrays
Those tender eyes, that fain would see aright
Their childish tasks fulfilled, yet fail each day.
Ah, little maid, like yours my thoughts will stray!
I have not learned my heavenly lessons sweet;
Faltering like yours, my lips their tasks repeat;
With tear-dimmed eyes each evening prayer I say,
And kneeling sadly at the Teacher's feet,
"My patient Lord, be patient still!" I pray.
—*Advance.*

THE OLD PASTOR.

By H. C. M.

"Yes, things in the church is dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

Me and John was sitting on the front porch Sabbath afternoon. He was smoking his pipe and looking over the Sunday paper, sometimes reading a bit to me, which most always put me half asleep, as is natural enough when there's nothing to do to keep one awake. But I always get wide awake when he begins to talk, so when he said that, I says to him:

"Well, I must say I'm getting tired of the same old thing. Now, when I was over to Spencerville, where they've just got a new minister, there was so much going on and everything so lively! There was all the ladies fixing up the parsonage, and everybody calling there, and presents, and then the house-warming, dear me!—it all seemed to make so much good feeling—"

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, ra-ther slow. It sometimes comes over me, Maria," (and then John spoke lower, though whether it was in fear of being heard by the leaves that whispered in the apple tree that shades the porch or by the birds building their nest there, or by old Carlo, that lay on the mat, is more than I can say, but there wa'n't nothing else to hear) "that p'raps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," says I; "but still, he's been here a long time."

"Yes, and getting a little old. A younger man, now, would 'liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it."

"There's no fault to be found with Brother Miles, though," says I, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, p'raps—his usefulness here is at an end. What do you say, Maria, to us driving over to hear Parson Tuttle this evening just for a variety? He's more my style—beats and whacks away, and wakes folks up."

"What!" says I. "Clear over to Radnor?" It was ten miles and more.

"Yes," says he. "I'll hitch up Prancer, and we can make it in an hour."

I see he was a little restless, and rather liked the idea of a ride after the colt, so I made no objection. As we got near Radnor, there were lots of folks on the way to church.

"Great many out for evening worship," says I. "Our folks don't turn out this well."

"Parson Tuttle's a man that draws," says John. "Keeps up the interest, you see!"

There was quite a crowd in the entry, and, as we were waiting for some one to show us to a seat, we overheard a man say:

"You'll hear something worth hearing to-night. Mr. (I couldn't get hold of the name, though I tried) is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but, as far as I was concerned, I didn't mind hearing a stranger, 'specially if he was like what they said, for they was keeping right on:—

"He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him on an exchange. Wonder is, a man like him's let stay so long in a country living. None of your hop-and-jump sort—don't waste no force hammering out sparks, but goes at it and drives in the truth square and solid, and then he clinches it—yes, sir, he just clinches it!—that's the very word."

I could see the folks was expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, for I know a few of the Radnor folks, (though, what with running to Eliza Jane's or to Susan's, now they're married, and something or other always ailing with one or other of the children, and the work at home, it's a wonder I ever keep track of anything else) and didn't look towards the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat as I stared at him. Then I turned and stared at John, and he stared at me.

It was Parson Miles, as sure as you live!

If it hadn't 'a' been in church, I should a laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was very plain they considered Parson Miles no such small doings. And it set me to noticing him myself a good deal sharper than I'd been doing of late. I tried to look at him and to listen to him as if I'd been somebody else besides myself. I couldn't feel to say he was a very handsome man, but I made up my mind you don't often see a more earnest, scholarly face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. My heart warmed as I remembered the tender way in which he used to hold our little ones as he baptized them. I couldn't think of a time of trouble or of joy when his face hadn't been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text, John gave me a little poke, for, if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much, for I'd got into a way of thinking Brother Miles' sermons didn't edify me any longer. I thought to myself, though, that, if I hadn't listened then, I would now. And when I saw the man we'd heard in the entry give a little nod to the other man, once in a while, as much as to say, "Didn't I tell you so? That's one of his clinchers!" I actually began to feel a little bit scared, wondering whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as me, was a little proud to have folks know he was our minister when the handshaking came when meeting was out. And when some one congratulated him at hearing such preaching all the time he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more'n half the way home, and then says John:

"I say, Maria, there's such a thing as going further and faring worse."

"Well," says I, "if that's what you mean we've been doing to-night, I think we've been faring just about the same."

"No," says he, "that isn't what I mean." And after a while he says:

"Maria, how much bigger salary ought we to raise for a preacher?"

I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything, for I've often seen it's no use to oppose John when he's worked up over a thing, but to try a quiet word or two afterwards. He went on:

"Yes, it ought to be done. Things need stirring up, and I'm going to stir 'em." He jerked the lines so Prancer gave a jump. "That old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets and papering and things?"

I says yes, although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it come right face to face before me the idea of our pastor going out to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now he was getting older than he could as a young man. But I didn't say anything, and, indeed, John didn't give me any chance, for he kept right on, speaking louder and more excited:

"Yes, Maria, we'll set things humming—I'm blessed if we don't! We won't stop till we've done the thing up right, and then we'll wind up with a rousing house-warming—but it shall be for the old parson, Maria—and we'll let him know, before we get through, that he's worth ten times more to us than all the young ones that ever lived. Get up, Prancer!"—*Interior.*

ATTACHMENTS OF NEW CONVERTS.

No wonder that the newly converted Greeks cleaved to the skirts of Paul. They were little children, and the world like a treacherous sea; it was natural that they should cling to their spiritual father, as if for their life. An artist has painted a marine scene at the crisis of a heart-stirring event, and the group is constituted thus: From the rigging of a distressed ship, on a wild sea, a stout rope hangs over the side. To the lower extremity of the rope a solitary seaman, evidently a volunteer in his business, his strong limbs and stronger heart going into it with all their might—a solitary seaman hangs. To the seaman clings a mother, and to the mother, seen dimly through the drifting spray, clings an infant. The cry, "They're saved," rings out that moment from the eager spectators who watch the crisis from the deck. The seaman was the child's savior that day; yet the seaman touched not the child, the child touched not the seaman. The mother was sustained by that hero's strength, and the child hung upon the mother. It is in some such way as this that Christ was the Saviour of those Greeks, although they grasped Paul as if they were glued to his person. The Apostle served at the moment as a link between them and the Lord: "ministered by us." I think I see groups of sinners saved, assembling immediately within the gate, telling each other of their dangers and escapes, every heart beating with the recent tumult, but every eye beaming with unspeakable delight. Through fire and water they had been brought; but now they are in a wealthy place.

Let none be surprised when they see the anguished earnestness of awakened souls. Be surprised and suspicious rather when the matter is taken coolly.

The first sensations of this cleaving are beyond measure sweet to a missionary, at home or abroad. He has toiled in the ministry for a series of years, wearied and almost wearied out, by a dreary alternation of Paul's first two Athenian experiences—the scoff of the mockers, and the heartless, soulless apology of the worldlings as he turns his back. When he is at the point of giving over in despair, he is startled by an unwonted, almost unexpected sensation. Surely the line that he has held dangling loose over that dreary sea for so many nights has tightened a little. It is even so. The line is tight and heavy. His heart leaps for joy. The missionary feels living souls cleaving to his own, that he may help them to Christ, their life. This cleaving to the servant is a symptom of believing in the Lord.

Although Christ alone is the Saviour, the ministry of man holds an important place. How tender are these relations in time! How happy in eternity!—*Selected.*

HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of life's great battlefield, and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, says: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say I have not lived in vain.—*Selected.*

WHITE VELVET AND GRAY FELT.

A little girl, plainly and quite unfashionably dressed, entered a Sabbath school in New York one crisp autumnal afternoon. Everything about her was very neat, and showed that she was cared for by a mother whose tastes were refined, though her means might be small. Her cloak was of quilted merino, and her hat of the softest felt, trimmed with a single band of gray velvet.

An artist, entering the room, would have been very much pleased with the child, all in simple, modest gray, with a delicate peach bloom on her cheek, the loveliest brown eyes, and golden curls falling to her shoulders.

But the children who attended this Sabbath-school were not painters, and I am sorry to say that some of the girls were not ladies. Of course you know that a real lady never judges of persons by the mere outside appearance, and that she cares a great deal more about qualities such as truthfulness, gentleness, and usefulness, than about the way a flounce hangs, or the tint of a feather. Anybody who has a little money may buy and wear a costly dress; but the dress does not matter, if the wearer of it happens to be rude, disdainful or silly. And, after all, my dear little Gertrude Fechter was as well dressed as the daughters of the Princess of Wales, though that is a puzzle to some of our little dainty American girls.

Gertrude sat, her eyes full of quiet confidence and pleasure, during the opening exercises, in the place which the superintendent had given her. After they were finished and he had said, "Teachers may take their classes," he came and seated himself beside her, and asked her a few questions, and finally led her to a semi circle of girls whose bent heads and murmuring voices were proofs that they had a good teacher, and that they were trying to learn.

"Miss Maybin, will you make room, please, for this little girl, who is a new scholar?" Miss Maybin did so very pleasantly.

But Carry Fechter nudged Rose Van Buskirk, and she made a scornful little face; and Lulu Price drew her silk dress and plush jacket away as though afraid of their touching the quilted merino. It takes very little to hurt the feelings of a sensitive child; and Miss Maybin, when she presently turned around again, was surprised and sorry to see tears in the dark eyes.

"What is the matter, dear?" she asked.

The lips quivered, but Gertrude did not reply. Elsie Pomeroy, however, spoke low, but distinctly: "We don't want a Dutch girl in our class, Miss Maybin."

Poor little Gertrude sprang up, with an impulse to run anywhere, home to mamma, anywhere, so that she would be safe out of this dreadful school-room, with the beautiful loving mottoes all around the walls, and such unkind, unloving faces among the scholars. Miss Maybin gently detained her.

"I am very sorry, and very, very much ashamed, too, that any of my little girls can speak as Elsie has. And I know some One who is sorry and wounded, too, more sorry than I am, more wounded than this little Gertrude. It is the dear Lord Jesus, our Master, who has been hurt—oh! so much this afternoon."

A hush fell upon the class, and Elsie's cheeks grew very red. Lulu looked very uncomfortable; and Carry and Rose wished they had been kind, but did not know how to express their penitence.

A clear voice spoke. There was a beautiful girl at the extreme corner of the bench, and she had been so deeply interested in the lesson that she had hardly looked up when Gertrude was presented by the superintendent. She was all blue and white; blue and white velvet, soft and shining, composed her dress; a snowy ostrich plume wound around her white velvet hat, with its shirred facing of blue; and her eyes were like flax-flowers, so large and so lustrous. She was Marjorie Dana; and, being the best scholar and the most amiable girl in the class, and the grand-daughter of old Dr. Dana, who with his white hair and his gold-headed cane was so splendid-looking and so venerable, everybody followed Marjorie's lead. Even among children there are leaders, to whom the rest look up and pay attention.

"Miss Maybin," said Marjorie, "please let the new scholar sit by me! I wish she would look over on my book, and let me be her friend."

Brave little Marjorie! She slipped an arm around Gertrude, gave her hand the most charming squeeze, and when school was over walked all the way home with her, and promised to call for her next Sabbath. . . . . .

One of these days, if I am not mistaken, some people will be very proud to know Gertrude Fechter; but Gertrude will always hold very dear in her memory one true friend, and she will never forget the afternoon when white velvet took gray felt under her protection.—*S. S. Times.*

THE FLEMISH BELLS.

By Margaret J. Preston.

[The bells cast by the famous moulder, Van den Gheyn, of Louvain, are said now to have lost all their sweetness which they had a hundred years ago.]

Sadly he shook his frosted head,
Listening and leaning on his cane;
"Nay—I am like the bells," he said,
"Cast by the moulder of Louvain.

"Often you read of the mystic powers,
Floating o'er Flanders' dull lagoons;
How they would hold the lazy hours
Meshed in a net of golden tunes.

"Never such bells as these were heard,
Echoing over the sluggish tide;
Now like a storm crash—now like a bird,
Flinging their carillons far and wide.

"There in Louvain they swing to-day,
Up to the turrets where long they've swung;
But the rare cunning of yore they say,
Somehow has dropped from the brazen tongue.

"Over them shines the same pale sky,
Under them stretch the same lagoons;
Out from the belfries, bird-like fly,
As from a nest the same sweet tunes:

"Ever the same—and yet we know
None are entranced these later times,
Just as the Listeners long ago
Were, with the wonder of their chimes.

"Something elusive as viewless air,
Something we cannot understand,
Strangely has vanished out of the rare
Skill of the moulder's master hand.

"So when you plead that life is still
Full, as of old, with tingling joy,—
That I may hear its music thrill,
Just as I heard it when a boy—

"All I can say, is—Youth has passed—
Master of music fall and swells,—
Bearing away the cunning cast
Into the moulding of the bells!"
—*The Century.*

SOUDAN.

Soudan means the country of the blacks. The name is given to that extensive territory which stretches from Senegambia on the west to the Nile provinces of Egypt on the east, and which is bounded on the south by Upper Guinea, and on the north by the Sahara. In a more restricted sense, as all the world now knows, it is applied to Upper Egypt, which is simply an extension eastward of the larger Soudan. In Old Testament times the latter was known as Ethiopia. In those early times the Soudan seems to have shared the civilization, as it shared also the fortunes of Egypt. Abyssinia, known for a lengthened period as Seba or Sheba, was a part of the same country lying to the northeast. Isaiah speaks of the "merchandise of Ethiopia." The Queen of Sheba who visited Solomon was famous for her wealth, and she brought with her as a present to the Jewish monarch gold, precious stones. Then, as now, the Soudanese were famous fighters. "Come up ye horses," says the prophet, "and rage, ye chariots; and let the mighty men come forth—the Ethiopians and Lybians that handle the shield." In the Book of Chronicles we read that Shishak, King of Egypt, came up against Jerusalem, with "twelve hundred chariots and twelve thousand horsemen," and his horsemen are described as "the Lubims, the Sukkiims and the Ethiopians." The Lubims are the Lubians, the people to the west of Egypt, and the suggestion which has been made by several writers of late is at least reasonable—that the Sukkiims have left a trace of their name in the present Suakim. The changes brought about by time and the vicissitudes of tribes and nations are indeed wonderful. There is sometimes much of history in a name.

MORE PRECIOUS WITH AGE.

How the Bible intensifies in value with man as earthly hopes fail and the soul looses its hold on earthly things! The aged Dr. Elliott pored over its pages with ever-increasing delight, and responded to his grandchild, who asked what he was reading, "I am reading news!" He found something new and fresh in the divine word every time he went to its pages. So the venerable father Boehm found comfort and cheer in the blessed book, which he read through many times in the few years preceding the one hundredth anniversary of his birth. Other men, who, unlike these, have disregarded the Bible when in health and strength, have turned with eagerness to its pages when disease invaded their frames and eternity seemed near. The course of wisdom is to make it the man of our counsel and the guide of our steps *now*, and it will not fail us when our need is greatest.—*Christian Advocate.*

AGAINST ANXIETY.

It is distrust of God which lies at the root of unlawful anxiety. A feeble apprehension of God as the Agent who overrules everything, and determines those causes which lie outside of our reach, and those events which escape our foresight—this it is which shakes the soul with vague uncertainty, and fills with causeless alarms the darkness of to-morrow. The doubt whether God, who counts for so much in contingencies of life, be One whose attitude to us may be wholly trusted, or the suspicion that we may have really as much to dread as to hope for from His superintendence—this it is which cannot but unsettle a man's steadfast outlook into the coming days, and toss his spirit to and fro in the restlessness of distraction. Because we are "of little faith," therefore are we not content to plan and work, and having planned and wrought, to sit and wait; but must fidget ourselves about that which maybe, until impatience gnaws us like a worm, and our imagination, picturing disasters in the dark, burns us like fire. Why is it that popular proverbs attest how much worse are fancied ills than real ones, and how the evils which we most dread never overtake us; but just because this distrustful human heart of ours is so prone to prophesy, and so lively to exaggerate, misfortune? Like a soothing, cooling breath from a serener world, there comes down upon the feverish, self tormenting spirits of men this word of One who was the messenger of Him whom we distrust: "Be not anxious about your life; be not anxious about to morrow."—*Rev. J. Oswald Dykes*

A CONTRAST.

A precious carpet has been destroyed in San Francisco. It had covered the floor of one of the rooms in the Mint, and had been used for five years. The dust of the precious metals, used in the coinage, had during that period daily fallen upon it, and when it was taken up the authorities had it cut in small pieces and burned in pans. The ashes were subjected to the process employed with mining dust, and they realized $2,500. Thus the carpet, after years of wear, was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world enriches them, and when God tries them they "come forth as gold." (Job. xxiii 10.)

Useful Hints and Recipes.

Eggs.—Scrape or mash hard boiled eggs very fine. Add a very little mustard, vinegar, and sweet oil. You will think that you are eating something finer than lobster salad.

Banana Fritters.—Cut your banana into a dozen pieces, and mixing them with batter, fry them as fritters, taking one piece of banana in each tablespoonful of the mixture, as you turn it into the fryingpan.

Peppermint Drops.—Home-made peppermint drops are a harmless delight to children. With a little direction they can make them. Take two cups of sugar and a half-cup of water; let this boil for five minutes; take from the fire and flavor with the essence of peppermint; the quantity must depend on the strength of the essence; a few drops are usually sufficient. Stir with a silver spoon until it is quite thick, then lay a buttered paper on a platter, and drop the mixture upon it in little circular-shaped pieces.

How to Get Rid of Rats and Mice.—Prepare lime for whitewashing the cellar, and put into the quantity of lime water sufficient for covering a cellar a large piece of copperas—as large as two fists; dissolve well, proceed to whitewash with it. No rats or mice will return to the cellar, and it makes the cellar sweet and healthful, destroying any malarial influence. I repeat it every year, as a preventive of all those troubles. I cover not only the plastered wall, but all wooden closets and partitions, and even the coal bins, with the lime and copperas water.

Scotch Shortbread.—Three-quarters of a pound of fine flower, half-pound of butter, six ounces of castor sugar; cream the butter, add the sugar and the flour; when thoroughly mixed turn on to a floured board, and roll out quarter of an inch thick, and a large round or oval shape, mark it prettily round the edge, and lay it on paper on a baking sheet; do not butter the paper, but fold it in four, to prevent the shortbread from burning; little bits of candied peel or pink and white comfits may be placed on the top; the oven should be rather cool, and the shortbread should be a pale brown.

Youth's Department.

A MOTHER'S LOVE.

Some day,
When others braid your thick brown hair,
And drape your form in silk and lace,
When others call you "dear" and "fair,"
And hold your hands and kiss your face—
You'll not forget that far above
All other is a mother's love.

Some day,
'Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are baby hands,
And children playing at your knee—
Oh, then, as at your side they grow,
How I have loved you, you will know.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mix my memory with your tears,
In such dark hours be not afraid;
Within their shadow I have prayed.

Some day,
Your daughter's voice, or smile, or eyes,
My face will suddenly recall;
Then you will pause in sweet surprise,
And your soul unto mine will call
In that dear unforgotten prayer,
Which we at evening used to share.

Some day,
A flower, a song, a word, may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother" beat.
My love is with you everywhere—
You cannot get beyond my prayer.

Some day,
At longest, it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate,
After earth's parting and earth's pain,
Never to part! Never again!

—*Lillie E. Barr.*

THANKFUL ALFRED WELLINGTON.

By Mrs. Susan T. Perry.

"If I only had a pony," said Alfred Wellington, "then I should be perfectly happy and satisfied."

"So you said about your rabbits, and your canary birds, and a dozen other things you wanted," said Aunt Cornelia, "but after you got them, you only cared for them a short time."

"Well, but a pony is different from rabbits," replied Alfred; "if I had a pony, I could ride every day. Henry Carter's father bought him one, and I can't see why my father can't buy me one."

"Your father is not as well off as Henry's father is," Aunt Cornelia said, very quietly; "he gets you everything you ask for that he can afford."

"I don't understand why my father can't make money as well as Henry Carter's father. When I am a man, I'm going to be rich, and live in an elegant house, and have horses and carriages and lots of hunting dogs."

Aunt Cornelia smiled, as she said, "You will find out, my boy, that it isn't as easy to get rich as you suppose. You ought to be thankful for the many blessings you already have."

"I haven't scarcely anything more than common," said Alfred; "only just barely what a boy has to have."

"A good many boys get along with only about a sixteenth part of the blessings you have. Put on your hat and take a walk with me. The sun is so bright that it will do us both good."

"I don't want to walk," said Alfred "If I had a pony, I'd be glad to go; but I'm tired out this afternoon."

But Aunt Cornelia had already put on her hat and shawl, and was taking Alfred's hat down from the hat-rack. In a few moments more they had started for the proposed walk. Aunt Cornelia soon turned into a by-street, where a crowd of boys had gathered to play ball. Some were already engaged in the game.

"Let's stop and look on," said Alfred.

As they stood on the edge of the ball-ground, Alfred noticed a boy coming up in a sort of a home-made wagon drawn by two other boys. They stopped the wagon at Alfred's side, and the boys who had drawn it ran off as fast as they could to the ball-ground. Alfred noticed the boy in the wagon did not get out and follow his companions, and soon he saw that there was something the matter with the boy's feet; they seemed to hang limp and lifeless.

The boys at in the wagon and looked very wistfully toward the ball-ground, where so many of his mates were engaged in the game.

Alfred was a tender-hearted boy, and he at once entered into conversation with his new acquaintance.

"Fine fun they're having," he said.

"Yes," replied the boy in the wagon; "how I wish I could join them! How thankful a boy ought to be who can run and jump and play!"

"Can't you walk?" asked Alfred, in a sympathetic tone of voice.

"Never even stood upon my feet," replied the boy; "I was born so. But I'm thankful that I can get out now and then, and see the rest of the boys have fun."

He was already clapping his hands in token of rejoicing that "his side," as he called it, were beating in the game.

Aunt Cornelia said they must not stay there any longer, and Alfred bade good-bye to the boy who could not walk, and passed on.

"It must be terrible to be like that boy," said Alfred, as he began to try his own strength by jumping up and down.

"I should think so," said Aunt Cornelia, as she stopped at a house, and went up the stairs.

"Do you know anybody here?" asked Alfred.

"Yes, there is a friend of mine living here, whom I wish you to see." The door was opened by a little girl. Alfred saw in a moment that she was blind.

"Well, Margery, how do you do to-day?" asked Aunt Cornelia.

"I am very well, I thank you," replied the child; "I am so thankful that the sun is shining so warm. I've been sitting out on the back porch for over an hour, and letting its warm rays shine on me. The spring has been long in coming, Miss Cornelia, and we've had a sight of dark, cloudy days."

The little girl had been making a bead cushion for Aunt Cornelia.

When Alfred saw how tastefully the different colors were arranged, he was astonished, and when the little girl told him she could tell the different colors of the beads by only touching them with her fingers, he was more amazed. Alfred always disliked to be in the dark, if only for a few minutes, and his mother kept a light burning in his room until he went to sleep at night. When he thought what it must be to be in perpetual darkness a whole lifetime, he began to rub his eyes to see if they were well fastened in—to lose them would be the greatest calamity that could befall him. "My eyes are worth more than all the ponies in the world," thought Alfred.

As they stepped out into the street, the band was playing on the avenue Alfred was passionately fond of martial music, and without saying a word he had bounded off, leaving Aunt Cornelia alone. A large number of boys were running in the same direction.

"Did you see Dummie anywhere?" asked a boy of another boy he had overtaken.

"No," replied the boy spoken to. "Is he lost?"

"I'm afraid he is in the crowd, and will be run over."

"It is his deaf-and dumb brother," said the boy, in an explanatory manner, to Alfred.

"He can't hear the music!" exclaimed Alfred.

"Never heard nothing, never spoke nothing since he was born," said the boy, as they hurried on toward the procession and the music.

When they got on to the avenue, the boy said: "He's found him. There's Dummie holding on to his brother's coat."

The band struck up Alfred's favorite tune just then, and when he looked at the little deaf-and dumb boy, his heart was filled with pity, and he said, "Thank God I can hear."

When he came back and met his Aunt Cornelia, his face was full of happiness. "I am so thankful," he exclaimed, "for all my blessings. I'll never think again that I have only the common things of life. I have found that I have the extras."

"I was going to take you to the children's ward at the Hospital, and let you see the sick and suffering ones there, but it is too late now."

"I've seen enough," said Alfred, "to make me the most thankful boy in the world."

Alfred spoke of being thankful so often, that his friends got in the way of calling him, "that thankful boy—Alfred Wellington."—*Evangelist.*

"ABOUT MY FATHER'S BUSINESS."

This is what Christ loved better than anything else in the world—His Father's business, the will of His Father in heaven, the work which God had given Him to do. When He had grown to be a man He said that this was His meat and His drink. And you see He loved it now that He was only a child.

Can other children follow His example? Is there any way in which you can be about your Father's business? Has God given you work to do? And can you be useful in the world?

Jesus was about His Father's business in the temple: do you think He left it off when he got down to Nazareth again? To be sure not; He was always about it one way or another."

Said a little girl to her mother, "Mother, I wish—but I am afraid you will think it is silly."

"What is it you wish, my dear? If I know, I can tell you whether it is wise or not."

"Well, mother, I wish I was an angel in heaven."

"What makes you say so, my child?"

"It was what my teacher said yesterday about the verse I learned, 'Thy will be done on earth as it is in heaven,' and I thought it must be so pleasant to be always doing God's will, serving Him, and never leaving off for ever."

The mother told her child that there were many ways in which God might be served every day on earth, and that little girls might do His will as well as angels. She said that children could do it by being obedient to their parents, attentive to their lessons, diligent in work, and gentle and good humored in play, recollecting that God sees them always, and will give them His Holy Spirit to help them to do all they can to please Him. Remember this, my dear boys and girls! You may be about your Father's business without going into the temple or waiting till you get to heaven. At home and at school, in the workshop or the playground, you may serve God. Only keep in mind that it is God's will that you should be good, happy, and wise, and try to be so always; then all you do will be your Father's business—*Children's Friend.*

BRIBES.

"Jump up, Dickie, do, there's a good boy!" said poor patient Agnes, as Dickie lay on the floor and kicked and roared.

"I *won't* get up! and I *ain't* a good boy!" snarled Dickie, and he kicked at the piano, and roared louder than ever.

"That last is true, anyhow," said his older brother, from the sofa where he was lounging.

Then Agnes said "Please don't, Dickie, you make him so much worse; and I can't do anything with him when he gets in one of these spells, and mamma is away. Dickie, dear, if you will get up this minute and be a good boy, I'll give you a great big orange."

"I want two oranges and a bunch of grapes," said Dick, stopping his roaring long enough to consider.

"Very well; jump up, then, and I'll get them."

So Dickie jumped up.

"The Empress Agnes," said brother Henry; "I declare, the *name* is all right, too; look out for yourself, my empress; the story has a bad ending."

"What story," said the kilt-suited boy of six.

"The story of the Empress Agnes, and her son Heinrich. Your sister is the empress, and you are Heinrich."

"Tell about them," said this young "Heinrich."

"Why, when he was five years old his father died; and his mother, the empress, had more than she could do to manage him and the nobles too; she used to hire them to behave themselves, just as Agnes hires you with oranges and grapes, only, instead of those things, she gave them money and land. They grew worse and worse, just as people always do who are hired to do right, and by and by they resolved to take the little boy away from his mother, and refuse to obey her any more. So, when he was about thirteen, they invited him and his mother to a beautiful island to spend some weeks; then they asked Heinrich to take a ride in a boat, and he was no sooner in than they started for the mainland, leaving his mother and her maids all alone on the island. Heinrich tried to jump overboard and swim back to her, but he was caught. Those were the very people she had coaxed and hired to do right—doing as wicked a thing as they could."

"I wouldn't have done it," declared Dickie.

"I don't know about it; you think you wouldn't; but, you see, people who are never good unless they are hired with oranges and things never amount to much."

"What became of Heinrich?" said Dickie.

"O, Heinrich grew up to be a bad man; a *very* bad man; and he had plenty of trouble, just as bad men are sure to have."

"He wasn't the one that they coaxed to be good," said wise eyed Dickie, who, though a naughty boy, was a quick-witted one.

"I'm not sure of that. If he had a mother who did not know any better than to try to hire her nobles, don't you believe she managed her little boy in much the same way?"

"*My* mother doesn't," said Dickie, and he took his grapes and oranges and went off to the front porch to watch for her coming.

"Henry," said Agnes, "do you think I hurt Dickie by trying to hire him to be good when mother is away?"

"I shouldn't wonder if you did. The Empress Agnes certainly injured her boy in some way. Dickie minds mother without bribing."

"Mother is good herself," said Agnes, gravely.—*The Pansy.*

FAIRY HANDS AND FEET.

By Mrs. M. J. Smith.

Little white hands have never
Known what it is to work;
Yet they are busy ever,
With never a wish to shirk.

Never a moment idle,
Never at all o'ertasked;
Whatever another calls for
Bringing as soon as asked.

Running with slippers, and also
Bringing an evening kiss,
Waiting for papa's blessing
To fill her with happiness.

Placing a chair for mamma
Without being asked at all;
Soothing the fretting baby,
Shaking its cradle small.

Playing, when papa's reading,
Still as a little mouse;
Never with clash or clatter
Righting her little house.

Never intrusive, only
Ready to come and go,
As papa and mamma wish,
Little face all aglow.

—*Little Gems.*

A REMARKABLE NEST.

The cow-bunting of New England never builds a nest. The female lays her eggs in the nests of those birds whose young feed like her own on insects and worms, taking care to deposit but one egg in a nest. A cow-bunting deposited an egg in the nest of a sparrow, in which was one egg of the latter. On the sparrow's return what was to be done? She could not get out the egg which belonged to her, neither did she wish to desert her nest, so nicely prepared for her own young. What did she do? After consultation with her husband, they fixed on their mode of procedure. They built a *bridge of straw and hair directly over the two eggs*, making a second story in the home, thus leaving the two eggs below out of the reach of the warmth of her body. In the upper apartment she laid four eggs, and reared her four children. In the museum at Salem, Mass., may be seen this nest, with two eggs imprisoned below.

THE BEAR FAMILY.

The bear is born in the winter time, and usually has a twin brother or sister, but generally his first sight of the world is not until he is several weeks old, for he is born in the den in the rocks, or the half under underground burrow where his mother has spent the winter in one almost continuous sleep. This is called the hibernation of bears, or, as the hunters say, their "holing up;" and it is a habit of all those species that live in cold countries where the ground freezes so hard that they are unable to dig for the roots which form the staple of their food, while there is little of anything else to be had. In warm climates bears are abroad all the year around. The most remarkable example of the hibernation of these animals is the case of the female polar bear.

As soon as the winter shuts down, when snow begins to fall heavily and the shortening of the days indicates the approach of that long night which reigns in the frigid zone, the female polar bear seeks some nook where there is a comfortable carpet of moss, and lies down. She had a long summer of seal-catching and cranberry-picking, and under her hide are thick layers of fat. She feels fatigued and drowsy, and stretching herself in the lee of a rock, goes to sleep. Perhaps that very first night the leaden clouds shake down the thickly flying flakes, and for days and days it not once stops snowing; but the bear never looks out to see what is happening. She is contentedly asleep and sucking her paws—so it is said, but I won't vouch for that!—and lets the snow drift over her until she is buried a dozen or more feet deep in that fleecy mound. But the snow by no means lies close around her, as it would upon a buried log. The heat of her body keeps it thawed for a little distance, so that she is in a snow-cave rather than immersed in a drift, while the warmth of her breath keeps open a little chimney up through the roof so that she is in no danger of suffocation.

Do you think she is cold there? Not a bit of it—too warm, no doubt, at first. I have never been so uncomfortable from heat as some nights in sleeping out of doors when two or three inches only of snow had spread its blanket over my bed, and I did not dare move until I was ready to get up, for fear of spilling a lot of it down the back of my naked neck. Arctic travellers find a hut of snow the best possible protection against cold, while the Eskimo houses, built of blocks of ice, are so warm that the family go almost entirely unclothed, although they have only a curtain of seal-skin for a door and the climate outside may be severe enough to freeze whisky, so that, instead of drinking, they must break it up with a hatchet and eat it like rock candy. The male polar bear hibernates also, but not with the constancy of the female, for he is often noticed abroad on fine days in mid-winter.

In the spring, when the advancing sun begins to weaken the icy shell over her, the female bear, now a mother of two little fellows about as big as Spitz dogs, rouses herself, breaks out through the snow, and leads forth her little cubs into the world; but sometimes, when repeated meltings and freezings have caked the surface of the snow about her unusually hard, she is too weak with her long fast and the suckling of her bairns to break through, and so all three starve to death in their snow-prison.

This is the extreme of hibernation. The grizzly and the black bear are not pushed to so hard conditions, finding plenty of hollow trees, sheltered cavities in ledges of rocks, and hollow spaces under windfalls of trees, where the leaves have drifted in, to make a bed in which they may sleep away the colder day, and where they may afterwards return as to a sort of home when night overtakes them in that vicinity.—*Wide Awake.*

Pleasantries.

The following is a literal transcript of a sign on a Pennsylvania village store: "Tea and Taters, Sugar and Shingles, Brickdust and Lasses, Whisky, Tar and other Drugs."

A wag the other day denied that John Bunyan was the author of the "Pilgrim's progress." Being vehemently contradicted, "Nay," said he, "I question even if he contributed to the work; for it is impossible that a bunion could contribute to any pilgrim's progress."

A Caledonian who claimed that the best poets were Scotch, giving Shakspeare as a specimen, replied to an objecter's doubt whether Shakspeare *was* a Scotchman, that "his abeelity would warrant the supposeetion!"

A Scotch person said, somewhat sarcastically, of a hard drinker, that "he put an enemy in his mouth to steal away his brains, but that the enemy, after a thorough and protracted search, returned without anything."

There is something exquisitely cool in a Yankee's reply to the European traveler, when he asked him if he had just crossed the Alps: "Wall, now you call my attention to the fact, I guess I did pass risin' ground."

"Here! Do you know you are riding in the wrong direction? This train doesn't go anywhere near Philadelphia." "There! I kept a-tellin' of him that twa'n't right to be ridin' back'ard; but he 'lowed he knowed it all. Men is dreadful smart, al'ays."

A teacher was hearing a class in spelling and defining words. The word "orphan" had been correctly spelled, but none of the class seemed to know its meaning. After asking one or two of them she said encouragingly, "Now, try again. I am an orphan. Now, can't some of you guess what it means?" The blank look upon their faces remained, until one of the duller scholars raised his hand and said, with no intention of being saucy, "It's some one who wants to get married and can't!"

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF

REV. A. B. KREMER, REV. D. B. LADY, REV. C. S. GERHARD, } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 14, 1884.

Our General Synod met according to appointment in the Third Reformed Church, Baltimore, on the evening of the 7th inst. The attendance was very large from the beginning of the sessions, and the best feeling seems to prevail. We give all our available space to the records of the proceedings, which will be read with interest.

The sermon at the opening of the General Synod was very practical. Dr. Bausman, after a brief review of the past history of the Church and a reference especially to the last forty years, during which time he thought a record for ability and zeal had been made to which the future could point with justifiable pride, spoke of the aggressive work that is now demanded of us. He urged increased consecration on the part of ministers, elders, Sunday-school teachers and church members, in order that the talents and material resources of the Church may be developed and utilized. The discourse was listened to with great interest.

The *Rules of Order*, reported by Rev. George W. Welker, D. D., chairman of a committee appointed three years ago, are very complete. They cover the whole ground of parliamentary action and will be of great advantage in regulating the proceedings of our ecclesiastical courts.

The election of a President of a Synod by acclamation and without even giving the stated clerk authority to cast the vote of the body in due form, is open to objections. The law of the Church requires that such elections must be by ballot, and the failure to comply with the requirement might invalidate the proceedings. There have been cases in which very important actions have been upset by courts of law upon such mere technicalities. Besides the precedent may be embarrassing, when the body is not so unanimous in its wishes. In the case of the last two General Synods, the unanimity was the result of good feeling and confidence which we hope will always continue.

Rev. J. M. Wagner, of Brooklyn, delegate from the Reformed Church in America, is a genial dominie. His address before the General Synod was very warm-hearted.

Delegates were present at the General Synod from the following States, namely, North Carolina, Virginia, Maryland, Pennsylvania, New Jersey, New York, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, Nebraska, Missouri, Kansas, West Virginia, Kentucky and District of Columbia.

EDITORIAL CORRESPONDENCE.

A trip to Baltimore during the sessions of the General Synod has brought up many memories and associations to the mind of the writer. It was the first city he ever visited and the impressions then made came back like dreams of childhood. In those days the locomotives were detached from the trains on Baltimore and Ohio Railroad at Mount Clare depot, and each separate passenger car was drawn into Pratt Street by a team of four spirited horses, with jingling bells upon the harness, reminding one of the prophecy that *Holiness* was to be even there. One of the most pleasing memories of the approach to the city was the boy's first sight of the Chesapeake Bay—the horizon so indistinct that the water and the sky seemed blended into one—the white sails of the ships appearing to be up in the blue firmament. And then the activity and din of the busy city, so different from the quiet of the country village were all new and interesting.

Years rolled by, and here in 1853 the young man commenced his ministry as an assistant to Dr. Elias Heiner, deceased, then pastor of the First Reformed Church in Second Street. Many remember the Church as it stood back among the elm trees. It was a fine old building that had become quite a land-mark. The "town clock" was in the steeple, so that the passers by regulated their watches by it; and the bells were rung by the watchman as a *real* alarm of fire. There is not one vestige of the old building left now. The place where it stood is the bed of Holliday Street, which has been extended from Market Street through Second to Lombard. The "Commercial Exchange" takes its place in the public eye, and a magnificent structure it is. This is but one of the many outward changes that have taken place, but they all are in the way of growth and improvement. Even the site of the Church has been changed for a more eligible one, and there has been an advance in that regard as well as in all others.

At the time to which we refer the Church at the corner of Paca and Saratoga Streets, in which the sessions of the General Synod are held, was a "new" interest, presided over by Dr. C. B. Wolff, who had come down from Easton to take charge of it. The German Church on Calvert Street, Dr. J. S. Kessler, a Swiss by birth, who was greatly in earnest in his work. These and, perhaps, a German missionary congregation, made up our churches in Baltimore.

The changes in the appearance of places are not more marked than those which have taken place among men. Of all the active pastors in the city at the time, only Dr. John G. Morris, of the Lutheran Church, now survives. He and the late Dr. Backus of the Presbyterian Church, were contemporaries of Dr. Heiner. We cannot wonder at the fact that these men, then past middle life, have passed away; for the children then in their cradles are now thirty years of age. It startles one to think of this.

The city of Baltimore, in one respect at least, has an advantage over New York and Philadelphia. It is seated, like Rome, upon seven hills, which not only gives it better drainage, but makes a greater variety in the buildings. The people have improved the opportunity thus afforded, and the architectural beauty of the public structures and private houses is not surpassed anywhere. The social life and [illegible]

P. S. D.

ELECTIVE STUDIES.

In the April number of "The College Student" is an article in which the writer favors a departure from what he seems to regard as the procrustean orthodox curriculum. He believes in a fixed course of study for some, especially young students, and others who may not be able to decide for themselves what they ought to learn; but by all means let older students, and especially such as have heads of their own, be allowed to elect what branches of learning they would pursue. Perhaps, with some qualifications or amendments, he is right.

But we do not intend to argue the question here. We are perfectly willing to leave it in the hands of those who have charge of our central seat of learning. Still, we would venture a suggestion. It is this: Would it be in conflict with our accepted classic idea of a complete college course to allow the Greek Testament a place in it, to the exclusion of at least one *heathen* work in that language? We think not. Would it be any loss to a student, if for one of the plays of Euripides the Gospel by St. Matthew, or St. John should be substituted? We think not. If the Greek of the New Testament is not equal to that of the best classic authors, it is still good enough to defy the criticism of nine-tenths of college graduates. Above all, its contents are beyond comparison with the others. It is the word of life and salvation—and where should it be studied *in the original* if not in our chief institutions of learning, where most of the teachers are ministers *of the New Testament?*

Our own personal fondness for classical literature is immeasurably greater than our knowledge of it, yet we do think that some of it should be excluded, and room made for the Greek that is, on account of its substance, above all Greek.

It might be objected that students would have too easy access to the English translations; but everybody knows that every classic that is read in our colleges is translated, and the so-called "points" can be had at prices to suit the most impecunious student. The objection would apply no more to the one than to the other.

At any rate, why not make the Greek New Testament an *elective* study? It would be the very choice for those students especially to make, who have the holy ministry in view, and an excellent one for all others.

K.

Monsignor Capel gives this as an illustration of the precocity of American children. A mother introduced her little boy to an Archbishop, and the hopeful said in the way of salutation: "How are you, Arch?" By the way the Monsignor says he has never read Disraeli's novel in which his portrait is said to be painted under the character of Catesby.

The death of Dr. S. D. Gross which took place in this city on the 6th inst., removes one of the most distinguished lights from the medical world.

The Pope has written an encyclical letter against the Free Masons in which he compares them to the Old Manichæans, and the Grand Orient of Italy has published an ironical and caustic reply.

People sometimes fall into mistaken notions as to the way in which vice may be prevented. Just now a strange proposition is under discussion in Bavaria. If it becomes a law it will give the parishes power to prohibit the marriage of couples who have not paid their taxes for three years, or who have received help from the public funds, or in regard to whom there is reason to suspect that trouble will result to the household from want of sobriety, economy or love of work. It ought to be known by this time that laws intended to hinder marriage are of more than doubtful propriety. Celibacy has not promoted virtue if a tithe of what we hear be true, and any enactment like that under consideration will have a ruinous effect upon those whose morals it is hoped to improve. The indolent, improvident criminal classes have a growing disregard for marriage at any rate, and a law keeping them from it, will be an excuse for unbridled license.

Communications.

GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

The Synod met in the Third Reformed Church, Baltimore, on the evening of the 7th inst. In the absence of the retiring President, Rev. J. H. Good, D. D., Rev. Dr. L. H. Reiter called the members to order, and stated that, by request, Rev. Dr. B. Bausman would preach the opening sermon. E. V. Gerhart, D. D., and Rev. J. J. Leberman conducted the opening services. Dr. Bausman's text was Heb. vi. 1: "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." His general theme was the necessity of aggressive work in our Church. After the services, Dr. Bausman was elected Temporary Chairman. The roll of the delegates was called and a quorum found to be present.

The following persons answered to their names:

SYNOD OF THE U. S.

East Pennsylvania Classis.—*Ministers:* Revs. J. E. Freeman, T. O. Stem, D. Y. Heisler, D.D. *Elders:* Hon. J. Laubach, T. T. Miller, Peter Laux.

Lebanon Classis.—*Ministers:* B. Bausman, D D., T. S. Johnston, D D., F. W. Kremer, D.D. *Elders:* Lewis Kremer, Dan'l Schepp, Isaac Kalbach, Peter Burkey.

Philadelphia Classis.—*Ministers:* J. H. A. Bomberger, D. D., D. Earnest Klopp, D. D. *Elder:* Hon. H. Hoover.

Lancaster Classis.—*Ministers:* E. V. Gerhart, D D., J. S. Stahr, Ph.D. *Elders:* Christian Gast, Edw. J. Zahm, Jacob Gorgas.

East Susquehanna Classis.—*Ministers:* Thos. J. Hacker, T. Derr, William C. Schaeffer. *Elders:* J. Sweisfort, C. C. Leader, J. B. Hilbish.

West Susquehanna Classis.—*Ministers:* R. Leighton Gerhart, Wm. H. Groh. *Elders:* L. S. Heller, Prof. Wm. Moyer.

Goshenhoppen Classis.—*Ministers:* C. Z. Weiser, D. D., L. K. Evans. *Elder:* David B. Mauger.

Tohickon Classis.—*Ministers:* F. J. Mohr, N. Z. Snyder. *Elders:* Hon. R. K. Bachman, S. S. Weaver.

Lehigh Classis.—*Ministers:* A. J. G. Dubbs, N. S. Strassburger, T. N. Reber. *Elders:* R. H. Kramm, Thos. F. Buts, A. Griesemer.

SYNOD OF OHIO.

Miami Classis.—*Ministers:* H. M. Herman, D.D., D. R. Taylor, I. H. Reiter, D.D. *Elders:* Jos. F. Kemp, Benj. Kuhns.

Lancaster Classis.—*Ministers:* Amos Casselman, Austin Henry.

Tiffin Classis.—*Ministers:* A. E. Baichley, J. J. M. Gruber, L. H. Kefauver, D.D. *Elders:* H. Stoner, L. Keller.

Eastern Ohio Classis.—*Ministers:* J. J. Leberman, M. H. Groh. *Elders:* Elias Williard, Robt. Bell.

Northern Illinois Classis.—*Minister:* F. Weizel. *Elder:* F. Bolander.

Shelby Classis.—*Minister:* Jos. F. Butler.

Iowa Classis.—*Minister:* Henry Bair. *Elder:* Samuel Wildasin.

St. Joseph's Classis.—*Ministers:* Jesse Steiner, F. F. Christine. *Elder:* Jacob Sult.

Kansas Classis.—*Minister:* D. J. Greenwald.

SYNOD OF THE NORTHWEST.

Zion's Classis.—*Minister:* Chas. F. Kriete. *Elders:* R. Baerger, Adam Mohr.

Indiana Classis.—*Ministers:* J. H. F. Dieckman, Peter Joerris. *Elder:* Jacob Korb.

Minnesota Classis.—*Minister:* Martin Vits.

SYNOD OF PITTSBURGH.

Westmoreland Classis.—*Ministers:* Sam'l Z. Beam, C. R. Dieffenbacher. *Elder:* Jacob Byers.

Clarion Classis.—*Ministers:* J. F. Wiant, W. C. B. Shulenberger.

St. Paul's Classis.—*Minister:* J. H. Apple, D.D.

Somerset Classis.—*Ministers:* Samuel R. Bridenbaugh, C. U. Heilman. *Elder:* George Warner.

Allegheny Classis.—*Minister:* John H. Prugh.

SYNOD OF THE POTOMAC.

Zion's Classis.—*Ministers:* I. S. Weisz, D. D., Aaron Spangler. *Elder:* Chas. Yost.

Maryland Classis.—*Ministers:* George L. Staley, D. D., E. R. Eschbach, D. D., N. H. Skyles, I. S. Miller. *Elders:* Samuel Dutrow, J. Taylor Motter, J. H. Cost.

Mercersburg Classis.—*Ministers:* J. B. Shontz, Wm. C. Cremer. *Elders:* Isaac H. Keefer, Henry Omwake.

Virginia Classis.—*Ministers:* Samuel L. Whitmore, Samuel N. Callender, D. D. *Elder:* Chas. P. Matthai.

North Carolina Classis.—*Ministers:* Geo. Wm. Welker, D. D., J. C. Clapp, D. D.

Gettysburg Classis.—*Ministers:* Henry Hilbish, David M. Wolff. *Elder:* Henry Wirt.

Carlisle Classis.—*Minister:* Ur.ah H. Heilman. *Elder:* Samuel Crist.

Juniata Classis.—*Ministers:* John M. Titzel, D. D., Fred'k. A. Rupley. *Elders:* Job M. Shoemaker, J. L. Reifsneider.

GERMAN SYNOD OF THE EAST.

New York Classis.—*Minister:* John F. Busche. *Elder:* Henry Berge.

West New York Classis.—*Minister:* Jno. B. Kniest.

German Philadelphia Classis.—*Ministers:* N. Gehr, D. D., John Kuelling. *Elders:* Wm. D. Gross, Daniel Kornbau.

German Maryland Classis.—*Minister:* John C. Hauser. *Elder:* Philip C. Zipp.

CENTRAL SYNOD.

Heidelberg Classis.—*Ministers:* Jno. H. Klein, D. D., Peter Greding, D. D. *Elder:* Jno. G Raiser.

Erie Classis.—*Ministers:* M. Trieber, F. Forwik. *Elder:* Wm. Becker.

St John's Classis.—*Ministers:* Jacob Dahlman, D. D., F. Strassner. *Elders:* John Kaderli, Jeremiah Wirth.

Cincinnati Classis.—*Ministers:* Jno. Bachman, H. I. Stern. *Elders:* Henry Schnoer, Christian Uthbrock.

On motion of Dr. F. W. Kremer, Dr. B. Bausman was then elected President. The Synod adjourned to meet at 9 o'clock on Thursday morning.

Thursday Morning.—After the opening of the Synod, the organization was completed by electing Drs. J. B. Kniest and E. R. Eschbach, Vice-President, and Rev. H. I. Stern, Corresponding Secretary. The following Standing Committees were appointed:

STANDING COMMITTEES.

Religious Services.—English: Revs. George L. Staley, D. D, C. Clever, J. T. Rossiter; Elders G. S. Griffith and J. Taylor Motter.

Synodical Minutes.—Minutes of General Synod: Revs. S. N. Callender, D D., D. E. Klopp, D D., D. R. Taylor, Chas. F. Kriele, Sam'l Z. Beam; Elders Henry Berge and Jacob Byers.

Minutes of the Synod of the U. S.—Ministers H. M. Herman, D. D., I. S. Weisz, D. D., Jno. Kuelling, D.D.; Elders Henry Omwake and Frederick Bolander.

Minutes of the Synod of Ohio.—Revs. G. W. Welker, D D., D. Y. Heisler, D.D., E. R. Eschbach, D.D.; Elders Dan'l Schepp and George Warner.

Minutes of the Synod of the Northwest.—Revs. J. [illegible] Dubbs; Elders Henry Schnoer and Dan'l Kornbau.

Minutes of Pittsburgh Synod.—Revs. J. H. A. Bomberger, D.D., L. H. Kefauver, D. D., and D. W. Wolff; Elders Hon. Jos. Laubach and Benj. Kuhns.

Minutes of the Synod of the Potomac.—Revs. E. V. Gerhart, D.D., Jesse Steiner and C. U. Heilman; Elders Hon. H. C. Hoover and J. L. Reifsneider.

Minutes of German Synod of the East.—Revs. J. H. Klein, D. D., J. H. F. Dieckman, Frederick Forwik; Elders Lewis Kreamer and Adam Mohr.

Minutes of the Central Synod.—Revs. N. Gehr, D. D., M. Vitz and J. C. Hauser; Elders R. Baerger and Isaac Kalbach.

Official Reports of the Classis.—English Classes: Revs. E. R. Eschbach, D. D., M. H. Groh and T. O. Stem; Elders Thos. T. Miller and Henry Wirt.

German Classis.—Revs. John Kuelling, D. D., J. F. Busche and F. Strassner; Elders Jacob Korb and Christian Vogt.

Overtures.—Revs. F. W. Kremer, D.D., Frank Wetzel, H. I. Stern; Elders Peter Burkey and Jacob H. Cost.

Correspondence with Sister Churches.—Revs. D. E. Klopp, D.D., Aaron Spangler and F. A. Rupley; Elders, Prof. Wm. Moyer and Jos. Kemp.

State of the Church.—Revs. J. S. Stahr, Ph. D., John Bachman, I. H. Reiter, D.D.; Elders C. M. Bousch and Elias Williard.

Home Missions.—Revs. J. M. Titzel, D. D., J. H. F. Dieckman, John H. Buser; Elders Isaac H. Keefer and D. B. Mauger.

Foreign Missions.—Revs. T. S. Johnston, D.D., S. C. Gross, John F. Busche, D.D.; Elders Chas. P. Matthai and W. D. Gross.

Orphan Homes.—Revs. D. Y. Heisler, N. H. Skyles, J. H. Klein, D.D.; Elders Fred'k Scheele and Robert Bell.

Nominations.—Revs. G. W. Welker, D. D., N. Gehr, D. D., L. Kryder Evans; Elders Lewis Keller and B. Kuhns.

Finance.—Revs. N. S. Strassburger, J. J. Leberman, John Bachman; Elders Wm. Becker and Jacob H. Cost.

The General Synod three years ago appointed a committee of five members to prepare and report to this meeting "Rules of Order" for the government of this body. The committee reported through its chairman, Rev. Dr. G. W. Welker. While the report was under discussion the morning session expired. The committee on Religious services reported the name of Rev. Dr. Clement Z. Weiser to preach in the Third Reformed Church on Thursday evening. Adopted.

Afternoon Session.—The report on Rules of Order was read the second time, discussed, amended and adopted. The committee was instructed to have five hundred copies of the Rules of Order printed immediately for the use of the members.

Rev. Dr. G. W. Welker offered a resolution looking to the fixing of a day to be annually observed by all our churches as Reformation Day. The subject was referred to a special committee with a view to a fix a time for such festive day.

The Treasurer of General Synod, Elder W. D. Gross of Philadelphia, offered his triennial report. The amount received by him during three years is $3,733.70, and the expenditures $2,608.-74. Elder Gross was re-elected treasurer for three years by acclamation. Rev. J. B. Kniest of Buffalo, N. Y., read a paper appealing to the members of Synod for aid to erect a monument to the memory of Rev. Casper Olevianus, one of the authors of the Heidelberg Catechism, to be erected at Herbern in Germany. The German Synod of the State of New York, started a movement in this interest six years ago, and it is desirous of consummating this work. While this subject was pending Synod adjourned.

Friday Morning Session.—After the preliminaries of opening the meeting, the second triennial report of the Board of Commissioners for Foreign Missions was presented to the Synod by the secretary of the Board, Rev. Dr. Thos. S Johnston, and it was referred to the Committee on Foreign Missions.

The Synod appointed Rev. Cyrus Cort to report a synopsis of its proceedings for the Baltimore English papers, and Rev. J. Bachman for the German papers.

Rev. Dr. C. Z. Weiser, chairman of the Peace Commission, reported the result of its labors in behalf of providing an order of worship for the Church. The report gives an account of its labors, and we will publish it hereafter as a matter of history. The committee also offered the following to the Synod for consideration and action:

The Committee recommmends the following resolutions for approval by Synod—the first for immediate action, the second and third for subsequent action:

1. *Resolved*, That the Treasurer be authorized to sell the copies of the Directory on hand, at sixty cents per copy to the members of Synod and others who may wish the book.

2. *Resolved*, That the Stated Clerk of Synod forward immediately, to each Stated Clerk of the respective Classes one copy of the Directory and inform the said clerks by letter what further action the General Synod may take on the subject.

3. *Resolved*, That the publishing committee, consisting of five members (of which the Treasurer shall be one) be appointed to take charge of the publication of all future editions of the Directory. Said committee shall have power to print editions of the Directory consisting of not less than one thousand copies each, to be issued by any publication house in the church from the plates now owned by Synod and to bear the imprint of said house, the printing to be done by such person or persons as may be satisfactory to the committee, and on such terms as its members may approve, always provided there shall be paid by such publication house to the treasurer of General Synod a bonus of ten cents on each copy so printed. This report was made the order of the day, for three o'clock this afternoon, and meanwhile the Treasurer of Synod is authorized to sell single copies of the "Directory of Worship," which the Peace Commission has prepared and had printed, at sixty cents a copy.

Rev. John M. Wagner, the delegate of the General Synod of the Reformed Church in America was introduced to the Synod by the President, who then addressed the body in terms of cordial greeting, as representing a sister denomination, whose confessional basis is substantially the same, and whose history runs side by side with our own denomination, not only in Europe, but especially also in this country. He expressed the confident hope that the time is not distant when the two denominations in this country will be one in form, united as one body, and together do the Master's work, thus presenting a stronger front to the common enemies of the church catholic, the world, the flesh, and the devil.

Rev. Dr. Bausman, President of Synod, responded to this fraternal address in words of fitting cordiality. He referred to the fostering care the Dutch Church exercised towards our people in the early history of our church in this country, when ministers and means were freely sent by the fathers in Holland for their aid. It is always pleasant to recur to these facts, and we trust that we will come still nearer together in the common work of the Master.

Friday Afternoon's Session.—The triennial report of the Board of Foreign Missions was read by the secretary, Dr. Thomas S. Johnston, giving an account of the progress of the work during these three years, and its future prospects, with various suggestions of what ought to be done so as to make the work still more efficient.

The amount received during three years for Foreign Missions is $20,641.72; expenditures during the same period, $17,361.72. Balance on hand May 6th, 1884, $3,280.07. In addition, there are legacies amounting to $1709, bearing interest.

At 3 o'clock, the order of the day being the report of the Liturgical Commission, it was taken up. The report was again read. The following action was proposed:

Resolved, That the report of the Liturgical Commission be adopted, and the Directory of Worship prepared by it be approved and sent down to the Classes for adoption or rejection.

After preliminary discussion on the form of the above resolution, Dr. Bomberger made some remarks relating to the importance of the question before the Synod. What is the significance of the action proposed? What does it involve if we adopt this resolution? There has not been time to consider it. This book ought to be given to a committee to consider it carefully and report upon it to this Synod, before we ought to vote upon it. I have but three slight exceptions to the work as far as I know.

Dr. Klopp said he appreciated the work of the Committee, but he thought there was force in Dr. Bomberger's remarks, yet he was ready to vote for the resolution in so far as to send the book down to the Classes for action.

Rev. J. B. Kniest said that the General Synod had a responsibility to discharge in giving its approval to this book, and it ought not to vote on it without further time. He offered an amendment, that action on the resolution be deferred until next Monday morning at 10 o'clock.

The amendment was adopted.

Friday Evening.—According to appointment of Synod, the evening was devoted to the subject of Home Missions. Rev. J. J. Leberman of Louisville, Ohio, delivered the first address. He said that this is an old subject, as old as the race. Christ was a missionary. At the west there is a great field. In many of the large cities of the west we have no English churches. There has been a lack of earnestness in this work. We need more missionary sermons. Work is required. Laziness will not meet the case. Faith, too, is needed, and a full consecration of ourselves. At the west we will give only a small part of what is needed this year. We ought to make the membership feel their responsibility more than they do. Some of our missionaries receive but a pittance of what they really need for proper support.

Rev. Dr. P. Greding of Beaverdam, Ohio, next spoke on the same subject in the German language. He said that great opportunities had been lost in the west for establishing our church. West of the Mississippi and in the northwest, in Michigan, in Nebraska, in Dakotah, in Colorado, in Oregon, in California, we had greater opportunities than now. While we have some small congregations here and there, it is sad to think of it all. Still we must not despair. God is great and good, and He will yet help us. He believed that our church has a future west of Indiana if it will reach out its hand. Ministers are needed. We shall get them by prayer and preaching in the homes and in the churches. We have a great work to do, but God's promises are also great.

Rev. P. C. Prugh, Superintendent of the Orphans' Home in Butler county, Pa., said that the church ought to be established in the large cities west and east, and the best men are those who could do this best; but they must have support and the spirit of consecration. We need money, if we have that we can get the men.

Rev. R. L. Gerhart of Lewisburg, Pa., said that we ought to gather up the fragments, set the children to work, let them gather up bones, rags, papers, sell them, and the results would astonish us.

Dr. Bausman of Reading, said that we ought to carry home with us the missionary benediction and give it forth in our consistories, and from our pulpits, and in the Sunday-schools.

ORGAN DEDICATION.

Sunday, May 4th, 1884, was a day of great rejoicing for the mission at Catasauqua, Pa. Indeed we think it was the happiest day for the mission since it was constituted such, the occasion being the dedication of a pipe organ. The church was handsomely decorated for the occasion, combining to make the services more solemn and impressive. In the work of decoration the ladies deserve special praise, especially the few upon whom devolved the greatest amount of work, together with the directions. Space will forbid us to describe the decorations minutely or in details: suffice it to say, it was magnificent. The day was particularly a happy one for the mission, for the dedication of the organ was the crowning act in putting it on the road to prosperity. A year ago this spring there was still a balance of debt of over $1300.00 resting on the property—a balance of the $3100.00 paid for the property by the sheriff's sale in 1880. A year ago an effort was made to wipe out that balance, and the pastor set himself to work against all odds (with a good prospect of being asked to find a field elsewhere); but in October the debt was paid. After this drain upon the purses it might well be presumed that the membership would oppose everything where an outlay of money was required; but when the subject of procuring an organ was presented the mission heartily joined in the matter, and now, not only is the debt paid, but the organ bought, paid for, and enough money left to pay for matting to lay in the organ-loft and vestibule. Though the organ is a second-hand one, yet in every way it is as good as new, it being so pronounced by a first-class organ builder, and worth over $1500, and yet it cost the mission, ready for dedication, but $300.00. There were three services held in connection with the dedication and very able and appropriate sermons were delivered by Revs. A. J. G. Dubbs, E. A. Gernant and Dr. S. G. Wagner, of Allentown, and Rev. I. K. Loose, of Bethlehem, and an encouraging address by Rev. C. Earle, of the Presbyterian Church of this place. These services were attended by a large number. Our friends may well presume that the pastor and people feel encouraged.

J. J. C.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Easter Gatherings.

Reading, Pa. — *Correction.*—Somehow we were made to say that the number of communicants at the communion services held in First Reformed church, Reading, were 293, when it should have been 785—which is a marked difference.

Ringtown, Pa.—On Sunday, the 4th inst., the holy communion was observed in the St. Paul's congregation of Ringtown charge, Rev. W. B. Sandoe, pastor, which was largely attended, especially by the young members. There were 70 guests; 72 with those who received the communion at home, they being unable to be at the church. The pastor is in his 70th year of age, and is by the blessing of God still able to attend to the duties of his large and laborious charge.

Martinsburg, Pa.—The usual services during Holy Week were held in the Reformed church at Martinsburg, Pa., Rev. J. David Miller, pastor. The pastor was assisted by Revs. W. L. Spanogle, L. Risher, and Geo. M. Zacharias. The communion sermon, Easter Sunday, was preached by Rev. L. Risher of the Presbyterian Church. The additions to the charge were 38. On Easter Monday the pastor, accompanied by an elder, visited the home of a wife and mother, prostrated by sickness. She asked to be admitted by confirmation to membership of the church. Her husband and their two daughters were also confirmed. After their confirmation the holy communion was administered to them as a family. It was a solemn scene and has, no doubt, made a lasting impression upon all present.

Bedford, Pa.—The Bedford congregation observed Lent with three public services during the week, in addition to the usual Sunday services. The communion at Easter was the first observed in the new church, and was largely attended. Nine persons were confirmed and six received by certificate and renewal of profession.

Caroline, O.—There were four additions to the Ebenezer Reformed congregation at Caroline, O., in connection with the Easter communion, under the pastoral care of S. Shaw—two by confirmation and two by letter.

Detroit, Mich.—The Rev. W. Hansen, assisted by the Rev. Peters, Slatington, Pa., had services during Passion Week, preparatory to the Easter communion, which was largely attended on the Christian's day of days—Easter. On Palm Sunday 37 persons were confirmed.

Baltimore, Md.—*First Reformed Church.*—Services were held every evening except Easter eve, also on Good Friday morning, and were well attended. Twenty-eight were added to the church—21 by confirmation, 5 by renewal of profession, 2 by certificate. Easter service by Sunday school on Easter Sunday night.

Third Reformed Church.—Passion week services as usual. Eleven added to the church—9 by confirmation, 2 by certificate.

St. Paul's Reformed Church.—Usual Passion week services, concluding with a praise service Easter Sunday night. Twenty two added to the church—17 by confirmation, 4 by certificate, and one by renewal of profession.

CHURCH ITEMS.

Synod of the United States.

Rehrersburg, Pa.—Rev. L. D. Stambaugh, pastor of Womelsdorf charge, writes:—"I have entered upon my work in this charge. The people received me very kindly and appreciate my services. The Rehrersburg people gave us a kind reception at the time of our moving. The Womelsdorf Mite Society paid us a visit on Saturday last and left many tokens of their appreciation to cheer the hearts of their pastor and his family. Apparently, our pastorate here will be a very pleasant and, we trust, a profitable one. We are much encouraged. Our spring communions have been well attended, and our accessions have been—by confirmation, 6; by certificate 8. A large class is being instructed at Womelsdorf, and we are about organizing classes at the other points."

Reading, Pa.—On Sunday, April 27th, the anniversary of the Benevolent Society of the First Reformed church, Reading, Pa., was observed in two services. In the morning the pastor, Rev. H. Mosser, improved the occasion by a sermon in the German language on St. Matt. 6: 9, and in the evening in the English language, on Acts 16: 9.

The Beneficial Society, consisting of 220 members, contributed, as shown by the report, the sum of $306.93. The Foreign Missionary Society, consisting of 189 members, contributed $129.84.

The pastor embraced the opportunity to report the amount contributed by the congregation, societies and Sunday schools, during the year ending April 1, 1884, for benevolence. The amount stated is $839.63.

Hellertown, Pa.—The spring communions have all been held in the Lower Saucon charge, Rev. A. B. Koplin, pastor. The additions by confirmation were three, and by letter, one. The number of communicants was larger in two of the congregations than ever before, and in the other larger than usual at the spring communion. The collections for benevolence were considerably larger than usual, aggregating $107.12; thus making the benevolent contributions of the charge for the current classical year, $570.98.

Potomac Synod.

Harrisville, Va.—Rev. E. Welty, M. D., has resigned as pastor of St. John's charge, Va., and accepted a call to Harrisville charge, formerly a part of Woodstock charge, Shenandoah county, Va.

Mount Pleasant, Md.—The pastor of Mt. Pleasant charge, Md., Rev. A. Shulenberger, writes to us that the new hymn books, Eastern, having lately introduced them, are proving a success among his people. The whole number of hymn books heretofore was about fifteen, there are now about sixty of the new in the congregation. The number of new members admitted at Easter was twelve—ten by confirmation and two by letter. On the whole there never was a better outlook for the congregation than now.

Bedford, Pa.—Some few weeks ago the thought entered the minds of some of the ladies of the Reformed congregation at Bedford, that it would be a good idea to do something that would surprise and please their pastor, Rev. E. N. Kremer, and his wife. Learning that they contemplated buying a baby carriage, these ladies decided that they would anticipate the residents of the parsonage and order one for them. They concluded also that a good comfortable arm chair would be a nice thing for Mrs. Kremer to have, and decided that the carriage and chair should be procured. On mentioning the matter to the gentlemen of the congregation the plan was approved and in addition they suggested that Mr. Kremer, as well as baby and wife, should not be forgotten, and as it was known to some of them that he had ordered a black cloth suit, they concluded to pay for the goods and the making thereof, and present him with the receipted bill. All the members of the congregation were quietly informed of the plan and invited to join in the movement. It was determined to meet at Mr. Reed's on Friday evening and proceed from there in a body to the parsonage and take it by storm. Nearly the whole congregation assembled in due time at Mr. Reed's, each member bringing along something that might be convenient in a family, and at eight o'clock quietly proceeded to the parsonage and captured it without the least resistance. After depositing their munitions of war, an almost endless variety, Mr. Reed and Mr. J. M. Shoemaker made happy little speeches explaining matters. The chair and the receipt for the suit was brought along but the buggy had not arrived. It came in due season and is a very handsome one. The evening was passed pleasantly and it would be hard to say who were the most pleased, the pastor and family or his visitors.

Burkittsville, Md.—At a special meeting of Maryland Classis, held in the Church of the Resurrection, May 5th, 1884, the Rev. George H. Martin, D. D., late of Woodstock, Va., was received as a member of Maryland Classis, and installed pastor of Burkittsville charge, made vacant by the death of Rev. M. L. Shuford. Rev. T. F. Hoffmeier conducted the opening service. Rev. H. H. Skyles preached the sermon, and Rev. S. S. Miller performed the office of installation.

Central Synod.

Installation.—The Rev. Chrit. Scheller was installed as pastor of the Lansville charge on the 20th of April, at New Middletown. The Rev. A. Schneck officiated on this occasion. The attendance was good, and the prospects for the future encouraging to the new pastor.

MEETING OF THE CLASSES.

Synod of United States.

East Pennsylvania—Easton, Northampton Co., Pa., May 23, 1884.

Goshenhoppen—Friedensburg, Berks Co., Pa., May 16, 1884.

Tohickon—South Bethlehem, Northampton Co., Pa., May 23, 1884.

East Susquehanna—Bloomsburg, Columbia Co., Pa., June 4, 1884.

Lancaster—Hummelstown, Dauphin Co, Pa., June 5, 1884.

Philadelphia—North Wales, Montgomery Co., Pa., June 6, 1884.

Lebanon—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Pittsburg.

Allegheny—St. Paul's Church, Sugar Creek Charge, Armstrong Co., Pa., May 28, 1884.

Somerset—New Centreville, Somerset Co., Pa., June 4, 1884.

St. Paul's—Greenville, Mercer Co., Pa., June 5, 1884.

Clarion—Du Bois, Clearfield Co., Pa., June 5, 1884.

Westmoreland—Scottdale, Westmoreland Co., Pa., June 5, 1884.

Synod of Potomac.

Carlisle—Duncannon, Perry Co., Pa., May 15, 1884.

North Carolina—Mt. Hope Church, Guilford Co., N. C., May 22, 1884.

Gettysburg—Spring Grove, York Co., Pa., May 29, 1884.

Virginia—Martinsburg, Berkeley Co., W. Va., June 4, 1884.

Zion's—Shrewsbury, York Co., Pa., June 6, 1884.

Maryland—Clearspring, Washington Co., Md., June 11, 1884.

Portland-Oregon—Near Oak Point, Cowlitz Co., Wash. Ter., June 12, 1884.

San Francisco—

NOTICE.

TUNES FOR WORSHIP.

Shortly after the appearance of "HYMNS FOR THE REFORMED CHURCH," published by the "Reformed Church Publication Board," the necessity was felt, by those who adopted that collection, of having some *one* book, which would furnish music for all the different metres employed therein, and thus become its inseparable companion. It was also felt that this should not be a mere compilation of what was already in the possession of choirs, although spread through a number of music books. The Book should contain music, whether new or old, that would command respect and approval for its intrinsic merits, not only because it supplied tunes for all the metres employed in the Hymn Book, but such tunes as were adapted to the spirit of the very hymns themselves. Moreover, the harmonization ought to be such as to satisfy accurate, scientific musical criticism.

Quite a large collection of music was made by two Committees, to whom the subject had been entrusted, but difficulties of various kinds interfered with the completion of the work. Finally it was determined by the Board of Publication, to entrust the preparation of the Book to Dr. Lewis H. Steiner—one of the compilers of the Hymn Book—with Prof. Henry Schwing, of Baltimore, as the Musical Editor. The latter gentleman is a distinguished organist and writer on Harmony, whose ability as a composer and arranger of Sacred Music was shown more than a score of years ago in the preparation of Cantate Domino—a collection of Hymns and Tunes quite well known to many in the Reformed Church.

The Board is now able to announce that the Book is in process of speedy preparation. It will be styled "*Tunes for Worship*," and will contain between 150 and 200 tunes, adapted to the metres now employed in hymnological compositions. It will claim the patronage of those who use "HYMNS FOR THE REFORMED CHURCH," because of its special adaptation to that collection, having appended to it an Index of the first lines of those Hymns, with an indication of the particular tune to which each can be appropriately sung. It may, however, claim a much wider circle of patrons than those who use that book, on account of the intrinsic value of its music and its availability in connection with any other collection of Hymns. To all who have no sympathy for the light and flippant style of music that seems to prevail in some quarters, and those who wish access to sterling Sacred Music penetrated by a devotional spirit, the Publishers most respectfully commend the proposed publication.

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Miscellaneous.

SPRING.

Dean Trench.

Who was it that so lately said,
All pulses in thine heart were dead,
Old earth, that now in festal robes
Appearest, as a bride new wed?

Oh, wrapped so late in winding-sheet—
Thy winding-sheet, oh! where is fled?
Lo! 'tis an emerald carpet now,
Where the young monarch, Spring, may tread.

He comes; and, a defeated king,
Old Winter to the hills is fled.
The warm wind broke his frosty spear,
And loosed the helmet from his head;

And the weak showers of arrowy sleet
From his strongholds has vainly sped.
All that was sleeping is awake,
And all is living that was dead.

Who listens now can hear the streams
Leap tinkling from their pebbly bed,
Or see them, from their fetters free,
Like silver snakes the meadows thread.

The joy, the life, the hope of earth,
They slept awhile, they were not dead.
Oh, thou who sayest thy sore heart ne'er
With verdure can again be spread;

Oh, thou who mournest them that sleep,
Low lying in an earthly bed—
Look out on this reviving world,
And be new hopes within thee bred!

Selections.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Brooks.*

It is more noble by silence to avoid an injury than by argument to overcome it.—*Lord Berkeley.*

Intellect has been called the starlight of the brain. Religion is the starlight of the soul.—*Russell.*

One of the greatest blessings you can enjoy is a tender, honest, and enlightened conscience.—*Pascal.*

A little bit of patience makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

This prayer was found in the late Dr. Bethune's Bible at the time of his death:—"Lord, pardon what I have been, sanctify what I am, and order what I shall be, that Thine may be the glory and mine the eternal salvation." "These words from one of the ancient fathers," Dr. Bethune wrote underneath, "are proper for any believing sinner, in life or in death."

"Is thy cruse of comfort wasting? Rise and *share it with another,*
And through all the years of famine it shall serve thee and thy brother.
"Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two."

Science and Art.

The Pennsylvania School of Industrial Art (Philadelphia) has instituted a course of free lectures on the treatment of human, animal and vegetable forms in decorative art.

A question much discussed of late has been the "restoration" of art works at the Louvre. By unfortunate treatment much of the beauty of the celebrated painting, "The Dropsical Woman," by Gerard Dow, has been destroyed, and "The Holy Family" by da Vinci needs retouching and may be injured in the process.

The struggle for artistic supremacy between Berlin and Munich becomes more decided every day. The Prussian Landtag recently appropriated two million marks for purchases for the museums, while the national gallery of Berlin paid for acquisitions from the 1st of July to the 1st of November last nearly fifty thousand marks.

And now the ocean from New York to Queenstown has been crossed in six days, ten and a half hours, by the steamer Oregon of the Guion line. Her screw must have created some excitement among the fishes. She left Queenstown on Sunday, and reached New York on Saturday, thus making it possible for her passengers to attend church on Sunday in Queenstown and the next in New York.

Mr. Thomas Meehan believes that we have nearly reached the solution of the cause of the absence of trees from the prairies. It is not climatic, for timber belts flourish in all the prairie regions. It is not in conditions of soil, for the prairie is the most favorable to the germination of seeds, of tree as well as other plants, and artificial plantations are remarkably successful wherever they are made. The real cause is probably to be found in the annual fires which have swept over the prairies from time immemorial, killing the young trees before they can grow large enough to resist the heat.

The *Pall Mall Gazette* says: "Mr. Herkomer's great picture of the "Castle Garden," the most considerable artistic result of his recent sojourn in America, showing as it does a motley collection of emigrants from every nation in Europe, might well be called by some such title as "The Building of the United States." A special, almost a pathetic, interest attaches to it from the circumstance that thirty-two years ago the Herkomer family, including the artist, then a child of two years old, themselves went through the ordeal of emigration from their Bavarian home at Landsberg to New York, settling finally at Cleveland, Ohio."

Personal.

A letter from Mme. Nilsson contains the following: "I have arranged with Mr. Theodore Thomas to sing in 28 concerts, for which he is to give me $28,000, and consequently I will remain in this country this summer."

Mrs. Myra Clark Gaines has won another substantial victory in the House of Representatives, where her claim for about 38,000 acres of land in New Mexico was favorably acted upon in Committee of the Whole. She will get about $48,000.

Mr. H. B. Hurlbut of Cleveland died lately, with an estate estimated at $1,200,000. One million of this will, it is said, be set apart to build a public art gallery in that city, which shall become a repository for his personal collections, which are quite extensive.

General Robert Toombs not only insists that the people of Georgia shall purchase Alexander Stephens' Liberty Hall, but he offers to endow it with money enough to convert it into a college. As Liberty Hall is a cottage that would hold a dozen or twenty boys, it is quite clear that Gen. Toombs fully takes in the current American idea of a college.

The ex-Empress Anna, of Austria, whose death is announced, was a daughter of King Victor Emmanuel I, of Sardinia, and was born September 19, 1803, and was married in 1831 to the Arch-duke Ferdinand, who from March 2, 1835, to December 2, 1848, was Emperor of Austria. On the latter date, Ferdinand abdicated in favor of his nephew, Francis Joseph, the present Emperor, after having repeatedly fled from Vienna during the revolutionary agitations of 1848. He died in 1875.

Nearly all the recent Premiers of England have enjoyed the advantage of having had wives of great devotion and considerable ability, to whose tender care and sympathy in their ambition they have been largely indebted. The devotion of the Countess of Russell, who is still living, and the Countess of Beaconsfield, had something of romance. Mrs. Gladstone, who is nearly the same age as the Premier, accompanies her husband, as did Lady Beaconsfield, everywhere, and frequently remains in the ladies' gallery to the close of the night's sitting. Lord Palmerston, more than perhaps any other first Minister, however, was indebted for his position and its maintenance to his wife, who was physically and mentally a remarkable woman. Up to her death in 1869, at 85, four years after her husband, she could read without glasses, and talked with all the fire and energy of a young woman at 20. Her voice was most cheery, musical and soft. Her eyes were of bright blue, and in spite of a very evident wig she was a very handsome old lady. She had some peculiarities—always shook hands with her left hand, and pronounced gold "gould," and china "cheeny."

Items of Interest.

The Henry College lottery, the last of the lotteries at Louisville, Ky., closed its doors April 26th, because of the Postmaster's General's refusal to let lottery companies use the mails.

The will of the late Mrs. Valeria G. Stone of Boston, who left $250,000 to be divided among a number of benevolent and charitable institutions, is to be contested by the heirs-at-law.

The Tressury Department has learned that foreign brokers are making heavy purchases in the United States of trade dollars at a discount of 10 per cent. or more, and propose to dispose of them at their nominal value to emigrants about to sail for this country.

The Dixi Crosby estate at Hanover, N. H., has been sold at auction to the Chandler Scientific Department of Dartmouth College. This property adjoins that now occupied by the school, and the two lots will make a fine location for a new building for the Scientific Department.

The Commissioners of the State Reservation at Niagara Falls met in New York on Thursday last. The total amount to be taken about the Falls for public purposes, is 106 acres. This includes Goat Island, the owners of which property have produced testimony to show that it is worth from $800,000 to $1,000,000.

A great Mohammedan university will probably be established at Hyderabad, as the young Nizam has taken up Mr. Wilfred Blunt's suggestion of a university at some central point in India for the dissemination of Mohammedan learning, and the increased propagation of the faith. Mr. Blunt offers to endow the first professorship.

"The scholar in politics" is a favorite ideal which the New York Republicans have realized by electing President White of Cornell University as a delegate to the Chicago Convention. The Massachusetts Republicans are talking of giving him a companion in the person of either President Seelye of Amherst College, or President Carter of Williams.

No fewer than 30,000 women make a living in Paris by the production of artificial flowers, and the majority of them are said by an admirer to be real artists, imitating nature almost to perfection. At present there are many of these women out of work, owing in part to flowers being out of fashion and partly to competition in England, Germany and America.

The Supreme Court of Georgia decides that Sunday is *dies non juridicus*, and service cannot be made or legal notice given on that day, or the business or work of ordinary callings done. Therefore the publication of the advertisement of a marshal's sale for taxes in a newspaper appearing on Sunday, was not legal, and the sale thereunder passed no title.

The Lower Mississippi overflow has not proved so disastrous as was at one time feared, the damage being less thus far than in 1874 or 1882. It is reported from New Orleans that the breaks have been much less extensive than in the years named, and by thus retaining a greater volume of water, the flow through the main channel has been accelerated. The backwater is now subsiding.

A marine insurance company has kept tally of the number of steam-ship shafts broken at sea in the past three years. The tally stood at two hundred and ten a few days ago. In some instances the mishap resulted in the loss of the vessel, and in many cases there was serious delay. An officer of the company recommends that constructors, engineers, captains, and owners of steam ships turn their attention to devising some adequate means of temporarily repairing broken shafts at sea.

In Delaware a murderer was sentenced to be hanged on the 14th of the present month. Three days before the time set for the execution the Governor respited him till the year 1940. The condemned man is twenty-six years of age. At the expiration of the lease of life granted him he will be eighty-two years old if he is then living. As he must enter upon the intervening period of fifty-six years in prison and under sentence of death, the chances of his dying on the scaffold are very small.

President Eliot, of Harvard College, did not laud base-ball in his address to the Boston High School teachers. He spoke of it as "a wretched game," which was "really a little weak as an object of ambition for the young men to go to college." "There are only nine men who can play the game," the President observed, "and there are 950 men in the college; and out of the nine there are only two desirable positions, I understand—that of pitcher and catcher—so that there is but little chance for the youth to gratify his ambition."

The cyclone pits which the Western farmers are building are described as being in size proportionate to the number of persons in the family. A pit ten feet square and sunk to the depth of twenty feet is the average size. About four feet below the surface heavy timbers are placed over the hole, earth is thrown on and made even with the surface around, and at the south-west corner an opening three feet square is left. In these places of refuge the farmers expect to find safety in any gale that doesn't blow the wells out of the ground.

To prevent conductors from pocketing fares, the passenger agent of a Western railroad made a rule that they must give to each person paying fare on a train a check for five cents, redeemable at any station. Passengers who are disposed to be frugal can profit a little by this rule. A man who made a round trip recently over part of the road paid his fare from station to station, and at the end he had acquired conductor's checks amounting to $3.80. The fares had cost him 30 cents more than the regular price of a ticket for the whole distance; so his actual saving was $3.50. The conductor would hardly have taken that much.

Now comes the task of paying for the Cincinnati riot. The Ohio Legislature is considering bills to pay every militiaman who became sick or was wounded $240; to allow every citizen who lost property to recover full damages from the city; and to pension the families of soldiers who were killed. And this is only the beginning. The city will have to pay for a new court-house, repair the jail, and probably pay damages to street-car companies and various other people whose business was stopped and property injured. A riot is the most costly amusement in which a city can indulge, and people always repent of it when the bills come in.

The advance guard of the Greely relief expedition has set out for St. John. The Bear will take in coal at that port and proceed to the Greenland coast to watch the chance of proceeding northward through the ice. The Thetis is expected to be ready to start by the end of this week, and the Alert will follow some days later. By the first of June the last of these vessels will probably be as far north as Upernavik. The Bear and Thetis are to take the earliest opportunity to push on in the direction of Lady Franklin Bay. The expedition is equipped for a two years' search, but if the season should prove favorable its task, it is thought, should be accomplished by September next.

Farm and Garden.

Constitution for Cows.—Breeders are learning with regard to Jerseys and other highly-inbred breeds that a vigorous constitution, with good feeding and digestive capacity, is essential to long continued good results. For a week's trial a delicate cow may and often does give large yields, but such cows are not always valuable—except to sell at fancy prices. Old farmers have always said that a good cow was never a poor feeder. The fact holds good to whatever breed the rule may be applied. The capacity for eating and assimilating a large amount of food is quite as essential in the animal that is to give twice or more her weight of milk in a year as in one that is expected to add one hundred pounds of weight in bone, flesh and fat in the same time. —*Cultivator.*

Burning Rubbish.—A correspondent of the "Farmers' Home Journal" says:

The burning of stubble, cornstalks and weeds is the greatest folly and yet we see it recommended [illegible] vegetable growth is as valuable as the decayed remains, is to ignore altogether vegetable mold, which is the most valuable of all manures from its quantity and quality combined; for by burning all the mineral elements are destroyed. But by burning stubbles, etc., the whole vegetable mold is not only lost, but the fire drives out of the soil all such elements as are already there, leaving the surface as useless as a brick kiln. For forty years I have never allowed anything to be burned on my lands. The bushes and briars are put thinly on poor points, so as to stop the washes and to allow weeds and grass to grow through them and restore the soil. The stubble is turned under and cornstalks cut in two with the hoe and plowed in also, so that nothing is lost. Thus, while some neighbors' farms have gone to ruin, mine has ever increased in fertility and value. While I recommend summer plowing where wheat or other grain will hold the soil in winter, I would not have the soil plowed in the fall without some cover on rolling lands to save them from winter washing.

Some Garden Hints.—The first warm days of spring afford an opportunity for clearing off the soil of the garden preparatory for ploughing, burning up the refuse of last year's vegetation, pruning grape-vines and transplanting blackberries, raspberries and currants. These latter particularly should not be neglected, as the new shoots start very early. Do not be in too great a hurry about breaking up the ground. Nothing can be gained by stirring up a cold, wet soil for planting. In many cases the hard, dry lumps will remain throughout the summer, seriously interfering with the cultivation and growth of plants. Very deep ploughing ought never to be permitted in a plot of ground used solely for garden purposes. A garden cannot be kept in a mellow, fertile state, favorable to a strong and healthy growth of vegetation where the plough is frequently allowed to sink down deep into the substratum. There is no necessity for deep ploughing in a garden that has once been thoroughly broken up, and that has received proper care and culture. Root plants will do full as well, and surface-growths very much better where the soil is broken to a medium depth. Keep every crop free from weeds and the soil loose in the early stages of growth. If the soil is light and sandy elevate the beds for beets, onions and other vegetables as little as possible above the general surface, and where there is a slope be sure and shape the beds so that rains will flow from their surfaces freely without washing.

Maple Sugar.—Maple sugar-making was an important matter on farms in the good old times. The settler usually took possession of his bit of wilderness in the early spring, and rarely failed to have, among his few household affairs, a large iron kettle to use in sugaring before other farming could be begun. The kettle was hung on a pole which rested on crotched posts, or living trees, if they stood handy; and the fire was built underneath without further arrangements. Tapping the trees was then called "boxing." The farmer went at a tree with an axe as if he meant to chop it down, and took out a chip half as large as his head, and of such shape that the sap ran out at the lowest corner of the cut. Through the bark, under this, he made a cut with a rude gouge called a "tapping iron," into which was driven the end of a wooden spout, of course shaped like the iron itself. The sap was caught in a trough two feet long, made from a small bass wood tree with the axe, and carried in buckets with a neck-yoke, through the snow to the kettle. There, it was boiled down, in company with cinders, leaves, bits of bark, and miscellaneous foreign substances without end. And finally came skimming and straining; and the product, black as night, gritty, and of unknown flavor, was still maple sugar. But maple sugar-making is entirely changed. Poetry and dirt have given way to profit and an edible substance. The old chopping of the tree is replaced by a small auger hole, the clumsy wooden spout by a little tube, and the wooden trough which lay under the tree from year to year by a tin bucket kept scrupulously clean. The sap is hauled by teams, in great tubs, to a substantial building, then carefully strained, and boiled down in a great evaporator with constant attention to cleanliness, and as rapidly as possible, because cooking tends to destroy the flavor which gives maple sugar its charm—and price.

Horse Maxims.—Never allow any one to tickle your horse in the stable. The animal only feels the torment and does not understand the joke. Vicious habits are thus easily brought on.

Let the horse's litter be dry and clean underneath as well as on top. Standing on hot, fermented manure makes the hoofs soft and brings on lameness.

Change the litter partially in some parts and entirely in others every morning; brush out and clean the stall thoroughly.

To procure a good coat on your horse, use plenty of rubbing and brushing. Plenty of "elbow grease" opens the pores, softens the skin, and promotes the animal's general health.

Use the curry-comb lightly. When used roughly it is a source of great pain.

Let the heels be well brushed out every night. Dirt, if allowed to cake in, causes grease and sore heels.

Whenever a horse is washed, never leave him till he is rubbed quite dry. He will probably get a chill if neglected.

When a horse comes off a journey, the first thing is to walk him about till he is cool, if he is brought in hot. This prevents him from taking cold.

Let his legs be well rubbed by the hand. Nothing so soon removes strain. It also detects thorns and splinters, soothes the animal and enables him to feed comfortable.

Let the horse have some exercise every day; otherwise he will be liable to fever or bad feet.

Let your horse stand loose, if possible, without being tied up to the manger. Pain and weariness from a continued position induce bad habits and cause swollen feet and other disorders.

Look often at the animal's legs and feet. Disease or wounds in these parts, if at all neglected, soon become dangerous.

Marketing or Feeding Grass Crops.—One of the questions in agricultural economy which will perhaps never be settled to the satisfaction of all concerned is whether it is better for the grain-raiser to market his crops direct or feed them to stock. Notwithstanding the fact that the weight of testimony is in favor of the latter plan, a great many farmers persist in clinging to the former one. Granting that an occasional man is so situated that it is advisable for him to sell his grain together, and that there is an occasional phenomenal period of a year or two in which feeding appears to be in some degree a sacrifice of grain, there is no doubt whatever that the average grain-raiser should also be a stock-raiser. The cases referred to are only such exceptions as can be found for almost any generally accepted agricultural rule, and do not in any sense dis prove a claim which is substantiated by the best farming brains and experience in the country. It is hardly necessary to argue at this day that stock raising and feeding, taking any considerable term of years together, will pay; or that land that is cropped without feeding will in a term of years lose its productiveness and value, unless fertilized in some other way, generally more expensive and less satisfactory. These things are pretty well understood and yet some men find that in their own experience they do not get the value out of their grain in feeding, although they see in the experience of others that this use of it is profitable. Excepting the off year (each branch of agriculture having the off years in which it fails to pay) the man who fails of profit in feeding his grain must be at fault in method, must be lacking in economy, or must in some way fail to properly manage his business. When of two feeders, similarly situated, one succeeds and the other fails, the difference must of necessity lie in the men, and the failure of one furnishes no argument against the general average profit of raising, feeding and marketing domestic animals.—*Pittsburg Stockman.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

Littell's Living Age. May 10. Contents: The Monastic Knights, London Quarterly Review; Beauty and the Beast, By Sarah Tytler, author of "Citoyenne Jacqueline," "Lady Bell," etc., Part IV., Good Words; An Idle Hour in my Study, Blackwood's Magazine; Bourgoneff, Blackwood's Magazine; A Social Study of our Oldest Colony, Part II., Macmillan's Magazine; A Hampshire Trout, National Review; Heine's Reminiscences of his Father, Pall Mall Gazette; The Removal of the Pope from Rome, Economist; Hampstead Heath, Chambers' Journal; The Trade in Modern Antiquities, British Trade Journal. Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

In Millersburg, Pa., May 3, 1884, by Rev. J. B. Kerschner, Mr. Chas. F. Holtzman to Miss Sadie Koppenheffer, both of Curtin, Dauphin county, Pa.

On Sunday, April 27th, 1884, by the Rev. I. N. S. Erb, at the residence of the bride's parents, Mr. Oscar D. Petery, of Pottsville, Pa., to Miss Kate P., youngest daughter of Abraham Koch, of New Ringgold, Pa.

Obituaries.

Died.—On the 21st of April, 1884, at Mt. Bethel, Northampton county, Pa., William J. Gruver, aged 73 years, 1 month and 18 days.

The deceased was a life-long member of the Reformed congregation at Stone Church, Pa. His death was sudden and unexpected. His funeral was attended by a large gathering of friends, showing how large a circle, beside his widow and children, mourn his loss. His conflict is ended, his victory won, he is at rest. "What is your life?" Jas. 4: 14.

Died.—Mary M. Wert died in Frankford township, Cumberland county, Pa., April 23d, in the 83d year of her age.

Her husband, John Wert, preceded her eleven years into the spirit-world. They reared a family of four children, two sons and two daughters, all of whom are living and have families.

She was a member of the Reformed Church, having been baptized in infancy, and at a proper age was received into the full communion of Salem's congregation. From the time of her full consecration to God in confirmation she has been an earnest, faithful and exemplary Christian, regular in her attendance upon all the stated meetings of the sanctuary, and seldom absent from the communion unless prevented by illness. Like the Psalmist, her "soul longed for the courts of the Lord." She was quiet, humble and unassuming in her demeanor, but positive in her Christian character, thus exerting a beneficial influence upon her family.

Her house was the hospitable resort of ministers, who were always kindly received and well entertained. Less than a fortnight previous to her end, she gave a liberal subscription for an organ to be placed in the church, when she sadly remarked: "I will cheerfully give it, but I doubt whether I will ever hear its melodious strains." Her prediction was truly verified, for in ten days her remains were followed to their final resting-place by her children, a large circle of relatives, friends and neighbors. The Church loses an active member, the family an affectionate mother, and the community a kind friend.

G.

It is with feelings of sorrow that we chronicle the death of one of our townsmen, Mr. Samuel Rixstine. The deceased was a native of Chester county, Pa. He was born Sept. 22d, 1815. At the age of 17 years, he professed Christ and was confirmed a member of the Reformed Church, in the Christian fellowship of which he remained faithful unto death. In the Spring of 1850 he came to Hartstown, Crawford county, where he lived 16 years. In 1856 he moved to Greenville.

Mr. Rixstine, more familiarly known as "Uncle Sam," was respected by all who knew him. Naturally of a quiet and unobtrusive disposition, he made many warm friends. As a Church member he adorned his Christian profession. He ever manifested an interest in the Church of his choice. Though of late years, somewhat hard of hearing, he never made this an excuse for neglecting the services of the sanctuary. He was regular in his attendance and joined in the worship of his God.

Last Sabbath morning, whilst the church bells called the people to the earthly sanctuaries, there came to him another voice, the call of his Saviour, to come up higher.

He attained to the age of 68 years, 6 months and 8 days. He leaves a widow to mourn his departure, having had an only son who died many years ago. The bereft widow has the sympathy of the community and the prayers of the Church in her great affliction. The funeral took place yesterday at 2 o'clock, from the Reformed Church. Services were conducted by his pastor and Rev. F. Pilgram.—*Greenville Advance Argus.*

Acknowledgments.

Relief Society.

Received during 1879–1880.

Dr H Kortheur, two annual fees,	$ 6 00
Rev C F Martin, " "	6 00
A Friend, "	10 00
Rev H Mosser, 1st Church, Reading,	46 80
Peace offering, B Schmid, Va,	20 00
Rev S Z Beam, Mt Pleasant Ch,	5 82
Bequest of Miss Sarah Brinker, O, in part,	408 09
" "	108 86
Rev C Clever, 3d Ref Ch, Baltimore, Md,	13 00
Rev John Pence, annual fee,	3 00
Rev S S Miller, Treas of Md Classis, from Ev Reformed Church, Frederick,	94 66
1st Reformed Church, Baltimore,	30 00
Reformed Church, Boonsboro,	6 50
Mt Moriah Ch, Maryland,	5 00
Rev M L Firor, St Paul's Ch,	5 00
D C Hammond, Tr Ref Ch, Hagerstown,	18 00
A N Brown, Tr Ref Ch, Wyoming, Del,	4 07
Rev P A Long, Taneytown chg, Md,	5 00
Isaac Rader, 1st Reformed Ch, Easton,	20 00
Rev J W Alspach, Fairview Church,	5 00
C J Musser, St Stephen's Ch, Lancaster,	9 40
Rev C U Heilman, Elk Lick Ch,	31 33
Jos Copp, Tr W Alexandria Ch, O,	10 00

Theodore Appel, Treasurer.

Received during 1878–79.

Joseph Copp, West Alexandria, O,	13 00
D B Mauger, Tr of Goshenhoppen Classis, Pottstown Ch,	10 26
E Shullenberger, Tr of Tohickon Classis, from Rev J Kehm,	7 00
Rev A E Truxall, Tr of Somerset Classis,	37 27
Rev J Romeis, two annual fees,	6 00
Saml Motter, Emmittsburg Ch, per S R F,	4 50
Rev P A Long, Taneytown Ch,	6 00
Rev S S Miller, Treas of Md Classis, from Glade charge,	15 00
Jefferson charge,	8 00
Manchester charge,	3 00
Rev H Mosser, Tr, from Rev J O Johnst'n,	3 00
Rev H Hoffman, Monroe Ch, on acc,	15 00
Dr T C Porter, Easton congregation,	20 00
D C Hammond, Hagerstown Ch,	19 37
Rev J M Schick,	5 00

Theodore Appel, Treasurer.

California Missions.

Rev T A Huber, Broadheadville cong,	$17 67
Effort congregation,	2 70
Hellertown charge, Rev A B Koplin,	30 00
Rev S M K Huber, Wentz congregation,	49 50
Keely's congregation,	30 00
Towamencin congregation,	15 50
S S First Ref Ch, Philadelphia,	$ 7 83
J Elwoood Meyers, Treas Dea'ns Fund, First Reformed Church, Phila,	7 27
Lewisburg cong, Rev R L Gerhart,	10 00
Mrs Charles Weaver,	1 00
First Ref Ch, Lanc, Rev J A Peters,	10 00

D. E. Schoedler, Supt.

Beneficiary Education.

Receipts during April.

By a kind friend to the cause in Maryl'd,	$15 00
Waterstreet charge, per Rev F A Rupley, Treasurer Juniata Classis,	15 00
Greenfield charge, per Rev F A Rupley,	15 00
Martinsburg chg, Pa, " "	10 00
Schellsburg chg, " "	10 00
Yellow Creek chg, " "	10 00
Mercersburg chg, per Elder D M B Shannon, Treasurer,	10 00
Interest on Elder Nicholas Gruber's bequest for educational purposes in Reformed Church, and paid to a particular student, per Rev F A Rupley, Treasurer Juniata Classis,	125 00
Dunning's Creek chg, " "	5 00
Bedford Church, " "	5 00
Woodcock Valley chg, " "	3 00
Third Ref Ch of Baltimore, per Rev S S Miller, Treas Md Classis,	35 21
Emmittsburg chg, per Rev S S Miller,	32 00
1st Ref Ch of Baltimore, "	14 00
Manor charge, "	12 31
Hagerstown charge, "	11 71
Westminster charge, "	10 00
Jefferson charge, "	8 74
Taneytown chg (paid to particular student) per Rev S S Miller,	30 00
McConnellsburg chg, per Elder H Sheets,	5 00
Zion's Ch, of Chambersb'g, per Rev W C Cremer,	15 00
St John's Ch, " " "	2 00
Amount,	$398 97

Wm. M. Deatrick,
Treasurer Board of Education.

Religious Intelligence.

At Home.

Mr. George Armour is about to erect an elegant Free Episcopal Church at his own expense, on State street, near Twentieth, Chicago. The Rev. J. Harris Knowles will be the rector.

Mrs. Elizabeth D. Kane in fulfillment of the wishes of her husband, the late Gen. Thos. L. Kane, has given the Thompson House at Kane, Pa., for a Presbyterian Hospital. The property is valued at $83,000.

Trinity Parish, Boston, (the Rev. Phillips Brooks rector) has a laundry department. Its earnings last year were about $3,500, of which $2,600 was paid out as wages to the women employed in the laundry.

Work was begun lately on the excavation for the new fire-proof library and dormitory of the Episcopal General Theological Seminary, at Twenty-first street and Ninth avenue New York city. The corner-stone is to be laid May 29.

The Rev. Alfred A. Watson, D. D., was consecrated Bishop of the new Diocese of Eastern North Carolina on the 17th of April last. Bishop Watson is a native of Brooklyn, L. I., but has been a resident of New York for a great many years.

During the last decade Protestantism in this country has contributed for missions, home and foreign, $56,136,636. In the decade beginning with 1810 the amount of contributions for these objects was $206,210. Every ten years show a large and steady increase.

Fifty-two missionary societies in the United States, and four in Canada, as reported in a recent number of the *Gospel in All Lands*, contributed last year to the cause of missions, mostly of foreign missions, $4,575,208 90, being a considerable advance over any former year.

The mission in Morocco is announced among the leading supporters of which are mentioned the Rev. William Arthur, Lord Radstock and the Rev. H. Grattan Guinness. At Tangier, as the centre of operations among the Kabyles, it is proposed to erect a large building comprising a residence for the missionaries, an orphanage, and a hospital.

It is reported that 4,000 Roman Catholics, members of St. Procop's Church in Cleveland, Ohio, have been excommunicated. They are Bohemians, and have refused to submit to a decision of Bishop Gilmore. The Bishop says: "My interdict means that neither mass shall be said nor the sacraments administered, and the dead shall be buried without funeral service. Nor shall the members receive the sacraments in another parish or at the hands of any other priest in the diocese of Cleveland!"

The House of Bishops, in session in New York city, chose Rev. Samuel D. Ferguson Bishop of Cape Palmas, Liberia. Mr. Ferguson is a colored missionary in the Church mission at that point, where he was educated, and where he has all his life been engaged in the work among the natives. He succeeds Bishop Pennick, who resigned on account of ill health. Rev. William J. Boone, a native of Virginia, and a son of the late Bishop of Shanghai, was chosen as Bishop for China. Mr. Boone has long been engaged in Missionary work in that country.

The report of the Treasurer of the Bishop's Fund, presented to the General Conference of the Methodist Church now in session in this city is as follows:

Receipts, $227,964 85; expenditures, $221,560.-02, of which $152,729.16 was paid for salaries of Bishops and to their widows. The plan of making apportionments one year in advance of the receipts from the different Conferences has met with favor and success. For the past three years the total amount apportioned was $212,301; received in 1881, $58,076.59; in 1882, $59,848.08; in 1883, $63,558.65. Philadelphia's share was $8,877, with payments in the three years amounting to $9,348.

The Agents of the Methodist Book Concern reported "uninterrupted financial prosperity" during the past quadrennial. The total assets of the corporation were exhibited as $1,773,809.44, of which the chief items were:—Real estate in different parts of the country, $682,250; merchandise, $615,608.48; pecuniary notes and accounts, $463,864.21, and cash in the treasury, $42,086.75. The sale of books and periodicals for each of the past four years netted the following figures:—1880, $867,667.16; 1881, $852,719.96; 1882, $881,078.99, and 1883, $933,129.64, making a total of $3,534,595.75. Of these total sales New York contributed $2,678,037 63. The other details presented in the report were in elaboration, as it were, of the items above quoted.

Oliver Hoyt, Esq., of New York, presented the report of the Board of Education, which contained the following statement of the educational institutions under the jurisdiction of the Methodist Church:—Theological Seminaries in Masssachusetts, Maryland, New Jersey, Georgia, Illinois, India, China, Japan, Germany, and Mexico; forty-five colleges and universities in Michigan, Pennsylvania, Kansas, Ohio, Oregon, Massachusetts, Tennessee, Missouri, Illinois, South Carolina, Georgia, Iowa, Indiana, Minnesota, Wisconsin, Arkansas, Nebraska, Louisiana, Mississippi, New York, Texas, Colorado, California, and Connecticut; schools of medicine in connection with Boston University, Hamline University, Northwestern University, Syracuse University, University of Denver, and the Central Tennesee College; schools of law in connection with Boston, Illinois Wesleyan, Northwestern, and Syracuse Universities; five schools of music and art; fifty-nine classical seminaries; eight female colleges and seminaries and nineteen mission schools. The total value of the buildings and grounds belonging to the church was stated to be $7,584,-640; the endowment for the same to be $7,031,-176, the number of teachers to be 1,405, and of students last year, 28,591. Four hundred and twenty-three students were aided last year through the medium of the Board and to the extent of $33,312.

Abroad.

The World's Conference of Young Men's Christian Associations will be held in Berlin, Germany, in August.

Dr. Jessup said a few Sundays ago in Dr. Wylie's church in Philadelphia that after twenty years' experience he would, if his life were open again to him, go to the foreign mission field and spend his days in that service. It is said that he expects to return to his work in Syria in a short time.

No less than 2,104 persons joined the Evangelical Church in Germany in 1883, against 1,904 in the years before. Most of these were Roman Catholics, while 904 people left the Evangelical Church for other communions. Of the Jews, 126 accepted baptism, while 18 Evangelical Christians joined the Jews.

Dr. Begg's congregation is at sixes and sevens. Naturally enough, he attracted to his ministry a large proportion of the Highland immigrants to Edinburgh, and these now form a majority of the whole body. They propose to call a Gaelic speaking minister from Greenock, a Mr. McAskill, and if he comes there is sure to be a large secession.

Rev. W. J. David, a missionary to Africa, in a recent letter gives an account of the liberality of the little church of natives. They are few and poor, yet they have given $120 to build a school, $100 for a bell and belfry, and $75 toward the support of an evangelist, besides contributing to other expenses. Many churches in this country, larger and older, are doing less.

The Catholic Priests in Northern Mexico are feeling the force of our missions sufficiently to arouse opposition. The old spirit of the inquisition lives in the Roman Catholic hierarchy in Mexico, and last month they collected and burned a large number of Bibles which had been given to the people by Rev. J. D. Eaton and others of Chihuahua. The people are excited, and good is sure to follow this modern attack by fire.

The United Presbyterian missionaries in North India report: "The summing up of last year's work, made at the annual meeting at Jhelum, indicates even larger success than any of us anticipated. We shall report 1,132 communicants, a net increase of 524, or about 87 per cent. Of these, 559 were received on profession of their faith and 536 adults were baptized. Thus nearly one-half of the present membership was added during the year, and the most of it from the midst of heathenism."

At the annual meeting of the Evangelical Alliance of Japan, on January 10th, eighty-six churches were represented, reporting a membership of 5,493. Seventeen churches not reported bring the membership at that date up to a total of 6,590. The contributions of native Christians were given at 16,166 *yen* (about $14,000). Twenty-five years ago there were no native Christians and no Christian literature in Japan. The increase of membership during the last year has been nearly equal to the total membership after seventeen years' work.

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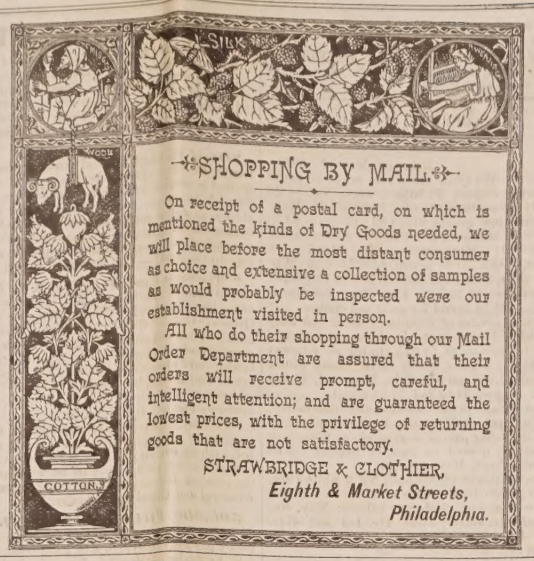
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Cro (w) cuses.

The screech of the stately rooster, the bright face of the early spring flower, both help our little story. Do we crow? Yes. Do we bloom? Yes. Crow because we bloom, and bloom because we crow. Oak Hall blooms out with a stock that makes the old counters groan, and the old walls burst, and the older salesmen wonder, and the woolen dealers wink. And we do crow because it has been bought cheaply and made well. And it is to be sold quickly because cheap. Four great varieties in Spring Suit Stock — Men's, Youths', Large Boys', Small Boys', and between these several lines there are over four hundred sorts. They go from $7.50 to $30.00 for Men's, from $7.00 to $25.00 for Youths', $5.00 to $18.00 for Large Boys', from $3.00 to $12.00 for Small Boys'. Variety enough, eh!

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Spring Opening.

We have none. No chance for it. If we would keep our choice things put away until a given time, and then offer them to the public all at once, we should be foiled, for people come in the winter when the frost is in the air, and snow and ice hold the earth in bondage, while our preparations are just forming for the spring campaign, and demand the new goods. It would be ungracious to refuse; and so, perforce, we cannot have a Spring Opening. But we can open with a spring, and as we write, while hardly a bursting bud is to be seen upon the trees, the spring trade is springing on us with a refreshing rush. Times dull, you say? Not to the bold dealer that takes no counsel of fear. And Oak Hall is just such. Already the opening spring tells of abundant sales just ahead.

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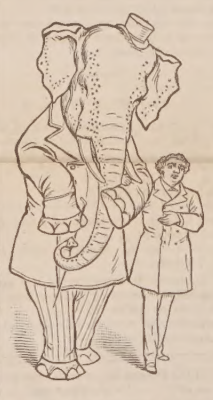
Early Pinks.

The sort that we cultivate at Oak Hall are well-dressed young men. In pursuit of our great mission of making young men as charming as early pinks, we have arranged a set of sizes denominated "Young Gents" which cover the larger youths' and smaller men's sizes. Special patterns were prepared for this class of stock, and into it we introduce all possible style of cut, material and make. The prices range from $7.50 to $25.00. Elsewhere in our stock are choice materials beautifully made, but nowhere else in Oak Hall is there such a concentration of superiority. The generation of men for whom these goods were made cannot recall the time when there was no Oak Hall in Philadelphia. And yet there is no proof of the perennial youth of Oak Hall equal to that which is found in this particular stock.



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The Sacred Elephant

Is the sensation of the hour. Have you seen him? No! Do you propose to see him? Yes! Well, then, when you get him off your mind, give us a chance for a quiet word with you about your spring clothes.

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The reasons why are few and simple. Oak Hall is the plucky clothing house. While others have been letting "I dare not, wait upon I would" we have been picking up great lines of desirable goods and putting them into the best clothing, which under existing conditions has cost us less than ever. Result, bargains for you.

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General News.

Home.

A Roman Catholic priest was robbed recently, by three men, of $13,000. The robbers escaped.

Hon. George Lear, of Bucks county, who has been ill for a month past with pleurisy, still continues very low.

A crevasse ten feet deep and thirty wide is reported at Walker's place, on the east bank of the Mississippi river, ten miles below Baton Rouge. It will, doubtless, be closed.

By the running away of their team on Saturday night at Dubuque, Iowa, Mr. and Mrs. Matthias Fritz were thrown from their conveyance. The woman was killed and the man fatally hurt.

The fifty-ninth anniversary exercises of the American Tract Society were held on Sunday in New York city. The number of volumes issued during the past year were 279,750; the receipts for the past year were $357,750, and the disbursements $354,084.

The boiler in the salt works of Green, Ring & Co., Saginaw City, Mich., exploded on Saturday afternoon, wrecking the works, fatally injuring John Clute, the fireman, and seriously injuring Frank Wilkins. One or two others were slightly injured. The damage to the works is estimated at $5000.

The town of Zanesville, O., was in an excited state last week over a supposed earthquake near Blandy avenue, in the Fourth ward. At 10 o'clock in the morning a terrific report was heard, and about three acres of ground sunk several feet, carrying with it a number of houses, all of which were badly damaged. The inhabitants in the vicinity were panic-stricken. A fissure was opened to the depth of about 150 feet. The only theory is that several deserted coal mines caved in. No loss of life is reported.

The preliminary report as to the condition of the Marine National Bank of Bank Examiner Scriba was completed on Saturday, says the New York *Times*, and shown to the Directors. It discloses what nearly everybody has believed since Wednesday morning, that the Marine Bank is hopelessly insolvent and must be wound up by a Receiver. The deposits, which constitute nearly the entire liabilities of the bank, amounted, when its doors were closed, to, in round numbers, $4,500,000. The report shows that on these the bank, under the most favorable management of its assets, will not be able to pay more than about 85 cents on the dollar.

Foreign.

Midhat Pasha died on Sunday at Constantinople from the effects of a carbuncle.

Four thousand Irish Nationalists gathered at Abbeypeale on Sunday, notwithstanding the Government had proclaimed the meeting. The military and police soon dispersed the crowd.

The Italian Government will support the demands of France in the Egyptian Conference to the effect that the Conference shall have power to discuss fully the question of the international control of Egypt.

The Empress of China approves of Li Hung Chang's memorial urging the necessity of peace between France and China, but declares that China's prestige must be maintained and the dangers menacing the country avoided.

Cairo, May 11.—Attempts are now being made to send messengers to General Gordon by all routes, including Massowah, with Earl Granville's message of April 24, asking Gordon how many troops he requires, but not positively promising any assistance.

Outbreaks between the soldiers and natives are of daily occurrence. On Friday a fight occurred outside of Alexandria between a party of English soldiers and a number of Bedouins from Lake Marcotis, in which several were killed. The Arabs around Assouan have received a message from El Mahdi and threaten to revolt.

DIRECTORY
Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace Streets. Pastor, Rev. D. Van Horne, D. D., 1140 Mt. Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church. Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

St. John's Mission. Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday school, 2.15 P. M. Lecture, Wednesday, 8 P. M

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N 38th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P.M. Sunday-school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg. Pastor, Rev. W J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, May 12, 1884.

FLOUR.—We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@3.50; Pennsylvania family, $4.50@4.75; Western winter low grades, $4@4 50; do clears, $4.75@5.40; do straights, $5.25@5.75; winter patent, $5.75@6.50; Minnesota clear, $4@5; do straight, $5@5 75; do patent, $5.87½@6.50; Wisconsin clear, $4@4 75; do straight, $4 75@5.25; and do patent, $5.25@6. Rye Flour was firm at $3.50@3 62½ ₱ barrel for good and choice.

WHEAT.—Sales of 5000 bush No. 2 red July at $1.04⅝; 10,000 bush do do at $1.04⅜, and 25,000 bush do do at $1 04½, closing as follows: May, $1.04½ bid and $1 05 asked; June, $1.05⅜ bid, and $1.05⅝ asked; July, $1.04 bid, $1.04¼ asked; August, $1.03 bid, $1.04 asked.

CORN.—Sales of 600 bush steamer high mixed, in grain depot, at 63½c.; 600 bush sail mixed, to arrive the latter part of next week, at 63c., with sail yellow, quoted on spot, at 64@65c.; 5000 bush sail mixed, May, at 60¾c.

OATS.—Sales of 15,000 bush No. 2 white June, at 41½c; 5000 bush do do at 41½c., and 10,000 bush do do at 41c., closing as follows: May, 40c. bid and 41c. asked; June, 41c. bid and 41¼c. asked; July, 41¼c. bid and 41⅝c. asked; August, 38c. bid and 40c. asked.

RYE ruled firm at 72c. ₱ bushel.

EGGS.—Sales of nearby extra at 15½c., with 14½c. bid for Western extras, but no sellers under 15c.

POULTRY.—We quote live Chickens at 18c. for hens, and 12@12½c. for mixed lots; winter Chickens, 18@22c., and spring do, 25@35c., as to size and quality; dressed Chickens, extra, 16@17c.; fowls, 13@14c.; poor and medium, 11@12c.; winter at 20@25c.; spring at 30@40c., as to weight and quality.

BUTTER.—We quote Pennsylvania, creamery, extras, 27c.; selections, 28c.; do do firsts, 24@26c.; Western do, extras, 25@26c.; firsts, 22@24c.; imitation creamery, 20@21c.; Western dairy choice, 19c.; do firsts, 16@18c.; New York and Bradford county fresh tubs, 24c.; selections higher; firsts, 21@23c.; packing grades, 7@8c.; Grease, 3@6c.; creamery prints, fancy, 30@32c.; good to choice, 26@28c.; fair, 22@24c.

CHEESE.—Quotations: New York full cream choice old at 14½@15c.; do new choice, 13¾@13½c.; do fair to good, 11@12c.; night skims, 9½@11c.; Ohio flat, 7½@9c., as to quality; Pennsylvania part skims, fancy, 7@7½c.; do fair to choice, 5@6½c., do full skims, fresh arrivals, 3@4c., and old skims, 2c.

HAY AND STRAW.—We quote North Pennsylvania, $18@19; prime to choice Western and New York State do, at $17@18; fair to good do, $15@16. Rye Straw firm at $17.

SEEDS.—Clover was dull and nominal at 8½@9c. Timothy was not inquired after; we quote at $1.40. Flax was scarce and firm at $1.75.

FEED.—Sales of 3 cars fair and choice winter Bran, spot, at $17@17.50 ₱ ton.

PETROLEUM.—The export market was quiet but steady at 8¼@8⅝c. for refined in barrels and at 10½c. for do in cases.

Live Stock Prices.

BEEF CATTLE.—Quotations: Extra, 6¾@6¾c.; good, 6@6½c.; medium, 5¼@5⅝c.; common, 4½@5c.

COUNTRY FAT COWS were dull at 3@4½c.

MILCH COWS at $30@70.

VEAL CALVES at 4½@7c.

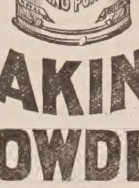
SHEEP AND LAMBS.—Quotations: Extra, 6¾@7c.; good, 6¼@6¾c.; medium, 5¾@6c.; common, 4½@5¼c.; lambs, 5@8c.

HOGS.—We quote Western from 8½@8⅝c.; country, 7½@8½c.

CITY DRESSED BEEVES were fairly active and prices closed lower at 8½@10c., with sales of common cows as low as 7c.

DRESSED SHEEP were in fair demand at 9@11c. Lambs at 10@12½c.

Much of the Discomfort of wash-day is removed by the use of James Pyle's Pearline. It removes dirt without the least injury to the most delicate fabric. For sale by grocers, generally.

ROYAL


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